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## METAPHORS AND ALLUSIVE LANGUAGE IN GREEK LYRIC POETRY :

[With special reference to Mr. Bury's Ed. of the *Nemean Odes* of Pindar].

LITERARY reminiscence or association is a peculiar form of art, a form of which Virgil was the great master in ancient times, and which the present laureate has cultivated with perhaps greater success than any other modern poet. No better illustration could be found than a line which the latter addresses to the former—

I salute thee, *Mantovano*, I that loved thee  
since my days began.

The Italian adjective '*Mantovano*' raises up recollections of the '*anima cortese Mantovana*' that was Dante's guide through the *Inferno* and *Purgatory* and all but obtained admission to *Paradise* itself.

Ancient poetry is full of reminiscences more or less resembling this: Greek poetry, because in its best period it was really popular, and a poet could rely upon the sensitiveness of his audience to such effects; Latin poetry, because it came after and imitated the great literature of Greece and was addressed to readers who were familiar with that literature. Böckh pointed out that the outcry of Clytemnestra in Sophocles recalls the words which her victim Agamemnon utters in the play of Aeschylus—*ὦ μοι πέπληγμαι*—and elsewhere in tragedy we find such facts as that approximation to Homer in subject brings with it suggestion of Homeric language. The *Rhesos* is the only extant play which comes directly from Homer and it contains phrases like '*Λυκίων ἀγὼς ἀνδρῶν*' as well as an imaginative amplification of what is heard of briefly and

without explanation in the *Doloneia*—the music of the shepherd's pipe (*Il. x. init. αἰλῶν συρίγγων τ' ἐνοπήν*: *Rhesos*, l. 552 ἤδη δὲ νέμονται κατ' Ἴδαν ποίμνια νυκτιβρόμον σύριγγος ἰὼν κατακούω). In the *Ajax*—Trojan, though not Homeric, in subject—there are many echoes of the language of Homer—*ἔλικες βοῦς, αἰθωνι σιδήρῳ*, and the like. Homer was so familiar to the Greeks that it is not necessary to suppose that Sophocles took these particular phrases from the '*Ἰλιάς Μικρά*' in which the story of Ajax's death was treated: but even if he did, the case is not materially altered, for the '*cyclic*' poet had first taken them from Homer.

The following passages in Pindar seem to be best accounted for by a passage in Homer:—

*Ol. x. 9*: ὁρᾷ τ' ὦν ψᾶφον ἐλισσομέναν

ὅπα κύμα κατακλύσσει ῥέον κ.τ.λ.

*Nem. vii. 62*: ὕδατος ὥτε ῥοὰς φίλον ἐς ἄνδρ'  
ἄγων κλέος ἐτήτυμον αἰνέσω.

In *Il. xxi. (l. 257 f.)* there is a simile drawn from irrigation:—

ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου  
ἄμ φινὰ καὶ κήπους ὕδατι ῥέον ἡγεμονεύη. . .  
τοῦ μὲν τε προρέοντος ὑπο ψῆφ' ἵδες ἅπασαι  
ὀχλεῦνται, τὸ δέ τ' ὅκα καταβόμενον κελαρύζει  
χώρῳ ἐνὶ προαλεί, φθάνει δέ τε καὶ τὸν ἄγοντα.

The *ψηφίδες* and *ἄγοντα* of Homer recur in Pindar's *ψᾶφον ἐλισσόμεναν* and *ἄγων*: so that the picture in the latter passage also would seem to be that which Virgil has reproduced in the lines:—

illa cadens raucum per levia murmur  
saxa ciet scatebrisque arentia temperat  
arva.

The tribute of song is as welcome and as refreshing to the victor—or in this case the victor's father—as the rill of water to the thirsty fields: compare *Isthm.* v. 64, *χαρίτων ἄρδοντι καλλίστα δρόσῳ*. Mr. Bury interprets differently: he brings the *ῥοός* into connection with the preceding words—

σκοτεινὸν ἀπέχων ψόγον  
ῥοατος ὥτε ῥοὺς φιλον ἐς ἄνδρ' ἄγων  
κλέος ἐτήτυμον αἰνέσω—

and, laying stress on *σκοτεινός*, supposes that the streams are to reflect the glory of Sogenes. Against this, there is the argument from literary reminiscence, the fact that a rushing stream has usually a surface incapable of reflecting anything accurately, and the general character of Pindaric imagery. Mr. Bury says (intr. p. xvii.): 'Pindar does not mix images incongruously, though sometimes they follow in rapid succession.' But in practice he does not seem to act upon the latter clause. He either attempts to show—sometimes by rather desperate expedients—that the successive images are congruous, or he removes an incongruous one by emendation (for example, suggesting ingeniously ἄκύνος, ἀκύνος for ἀκύνος in the well-known passage, *Ol.* vi. 82, f. *δόξαν ἔχω τιν' ἐπὶ γλώσσῃ ἀκύνος λεγυρᾶς*). In *Nem.* vii. 61-3, *σκοτεινὸν* is so familiar an image that the hearer's attention would not be arrested by it, and unless it was, he would not connect it closely with what followed. Another metaphor from a stream may be mentioned here:—

μελίφρων' αἰτίαν  
ῥοαῖσι Μοισᾶν ἐνέβαλεν (*Nem.* vii. 11).

The picture intended is that of throwing a stone into a torrent, when the water breaks into sparkling foam around it: or perhaps that of causing a fountain to 'play forth in joy from all its pipes,' to which Cratinus compared his own eloquence (*fr.* 186, ed. Kock):—

καναχοῦσι πηγαί, δωδεκάκρουνον τὸ στόμα,  
Ἰλισσὸς ἐν τῇ φάρυγι.

It is not necessary to definitely connect *μελίφρων*—which is applied to the *αἰτία*—with this image. Nor again in *Isthm.* vi. 18:—

ὅ'τι μὴ σοφίας ἄωτον ἄκρον  
κλυταῖς ἐπέων ῥοαῖσιν ἐξίκηται ζυγόν—

is it very difficult to recognize three successive and distinct images. All are familiar (flower or crown—stream—yoke or car), and the more familiar an image is, the less difficulty is there in combining it with others. Mr. Bury not only tries to connect them, but seems to think that the same word could convey two distinct images *at once*: cf. his note on iii. 41.

Literary precedent is not sufficiently considered in his interpretation of the prediction of Tiresias in *Nem.* i. :—

καί τινα σὺν πλαγίῳ  
ἀνδρῶν κόρῳ στείχοντα, τῶν ἐχθρότατον  
φᾶσέ νιν δώσειν μόνον (*Nem.* i. 64).

Here he suggests *πώσειν*, a supposed Aeolic future of *πίσσω* (give him the draught of death to drink). This, to begin with, raises the question of the literary use of dialects. It is not obvious why Pindar should use an Aeolic form in writing for a Dorian victor. And since each department of literature in Greece had its own artistic canons, the fact that Alcaeus used *πῶ* (imper. = *πίθι*) and *πῶνω* does not prove that Pindar would do so in an ode of victory. For the rest, the difficult construction may supply a ground for emendation: but it is useless to discuss the probability of the phrase *δοῖναι μόνον* without bringing into court the Homeric:—

πᾶρος τοι δαίμονα δῶσω.

The genuineness of that line has been doubted, but even if interpolated it might be earlier than Pindar, and there is no very solid reason for rejecting it at all (see Ameis ad loc. —*Il.* viii. 166). In the same ode, l 13, it is useless to discuss the meaning of

σπείρει νυν ἀγλαίαν τινὰ νίσῳ,

without considering the passage quoted by Arist. from an unknown poet:—

σπείρων θεοκτίσταν φλόγα

(said of the sun). Later or earlier than Pindar, a Greek poet *did* use that metaphor, and it would be suitable here: 'Scatter bright (or fertilizing) rays of song upon the isle of Sicily,' irradiate it with the beams of poesy.

Apart from definite suggestion of some earlier passage, there are words which have permanently acquired a peculiar shade of meaning. Some of these are well dealt with by Mr. Bury. *φέγγος* for example has by connection with the mysteries come to mean a 'light that never was on sea or land'—

which he does not quote, nor the most unmistakable passage in the *Frogs*, where the mystae sing:—

μόνοις γὰρ ἡμῖν ἥλιος  
καὶ φέγγος ἱλαρόν ἐστιν.

Another word of subtle meaning is *ἄωτος* (B. note on p. 33). *ζάθεος* again was a favourite word with Greek lyric poets, though Pindar makes little use of it in the extant odes (*Ol.* iii. 22, *ζαθέους ἐπὶ κρημνοῖς Ἀλφειῶν*). It did not mean 'divine' but full of the presence of spirits, haunted, the idea expressed in Aeschylus, *Eumen.*:—

Κωρυκὶς πέτρα  
κοίλῃ, φίλορις δαίμόνων ἀναστροφῇ.

So Helicon is *ζάθεος* to Hesiod, as haunted by the Muses: so too Euripides speaks of the haunted caves of Pytho (*ζαθέα τ' ἄντρα δράκοντος*, *Phoen.* 232). (See v. Wilamowitz *Phil. Unt.* Isyllus, excursus I.)

A quite different question arises about words which are supposed to have some reference to definite historical or contemporary persons and facts. Of veiled allusions Mr. Bury finds a considerable number in Pindar, probably following Mr. Verrall's plausible suggestion that Korax and Tisias, the early Sicilian rhetors, are intended by the *κόρακες* of *Ol.* ii. 96. He finds for example in *μαυηλάκας* *Nem.* vii. 106 a parody of a rival poet's name *Βαχχολῆδας*, supposing that Pindar coined the word for the occasion. It occurs all but certainly in Sappho (*fr.* 27, B<sup>4</sup> *μαυηλάκταν*, where Hermann was probably right in restoring *μαυηλάκταν*). Apart from that objection, neither this nor Mr. Verrall's proposal is in itself incredible: because neither allusion interrupts or distracts the attention from a connected story or pic-

ture. But it is otherwise with an allusion found by Mr. Bury in *Nem.* i. 46 (Heracles strangling the snakes):—

ἀγχομένους δὲ χρόνος  
ψυχὰς ἀπεπνευσεν μελέων ἀφάτων.

Here he accepts Schmidt's *χρόμος* (hissing, death-rattle) and believes that it was meant to suggest the victor's name *Χρόμος*. Now, it is true that the Greeks were sensitive to the significance of names and often regarded them as revealing the working of a divine purpose. An utterance fraught with fate was a *φήμη* or *κλυδών*: it was an omen or *ὄρις*, as Aristophanes tells us. But the passages where the meaning of a name is undoubtedly discussed are more or less deliberate and more or less independent—they do not interrupt some other chain of thought or series of images. *ψευδονόμος σε δαίμονες Προμηθεῖα κ.τ.λ.* and *τίς ποτ' ὀνόμαζεν ὧδ' ἐς τὸ πᾶν ἐητύμως τὰν δορίγαμβρον ἀμφινεικῇ θ' Ἑλέαν κ.τ.λ.* are explicit and artistic. But a play upon words like *χρόμος*, *χρόμος*, coming in the middle of an exciting story, is inartistic. Either the reader's imagination is suddenly arrested and he finds himself contemplating a mere verbal subtlety, or, interested in the story, he fails to perceive the allusion at all. And, in this particular passage, it is not so obvious why *χρόνος* should be changed. He killed the snakes instantaneously; there is no length of time, it is objected. But length of time is always relative: several seconds is a long time compared with a fraction of a second, and snakes do not die or cease to move as soon as their throats are seized. If Zeus had reduced the snakes to ashes instantaneously by a flash of lightning, '*χρόνος*' would have been impossible in the description. But otherwise it is not impossible.

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#### NOTES ON THUCYDIDES IV.

3. 3. *τὴν πόλιν δαπανᾶν*. This is usually explained as an unexampled causative use of *δαπανᾶν* = force to spend. So taken it deserves all that Dr. Rutherford says of it. But the phrase merely contains an extension of the use of *πόλιν* beyond its usual limits: 'to spend the state's substance.' I can quote no precisely similar use of *πόλις*, though it is used for 'civic rights' in Dem. *Mid.* 549. 10,

*ὑβρίζειν.....ἐκεῖνά τε καὶ τὰ λοιπὰ πάντα, τὴν πόλιν, τὸ γένος, τὴν ἐπιτιμίαν, τὰς ἐλπίδας.* *Adv. Steph.* 1126. 8, καὶ πόλιν ἐκ τῶν ἡμετέρων κτησάμενος. So also c. 106. 1. Somewhat similar is Cicero's use of *praedes vendere*, e.g. *Phil.* ii. 78, where Mr. King has the note:—'praedes, properly the sureties themselves, is here used for their goods.' Dr. Rutherford considers *τὴν πόλιν* an adscript:

but it is not easy to see how it can have been inserted to explain *δαπανᾶν*, which is clearer without it.

60. 1. διαλλακτὰς πολὺ τῶν ἐμῶν λόγων ἀναγκαιοτέρους περὶ τῶνδε Ἀθηναίους νομίσαι... It has not, I think, been noticed that the clause contains an ironical reference to some Athenian claim to act as arbitrators in Sicilian affairs. This is probable from 64. 4, *ἐνμαίχοντες δὲ οὐδέποτε τὸ λοιπὸν ἐπαξόμεθα οὐδὲ διαλλακτάς*.

63. 1. καὶ νῦν τοῦ ἀφανοῦς τε τούτου διὰ τὸ ἀτέκμαρτον δέος καὶ διὰ τὸ ἤδη, φοβεροῦς παρόντας Ἀθηναίους κατ' ἀμφοτέρα ἐκπλαγέντες... Thus punctuated the sentence is intelligible and regular, if not precisely ordinary Greek. There is no need either to suppose the interpolation of a gloss (Dr. Rutherford reads τὸ ἤδη φοβερόν) or, with Classen, to view the use of the article τὸ as a means of closely combining the following four words into a single idea. (It is true that this startling hypothesis receives some confirmation from vi. 1. 2, *διεργεῖται τὸ μὴ ἥπειρος οὔσα*, which has not, so far as I have seen, been quoted in any edition. Hache (*De particip. Thuc.* 4) examines these two passages and also i. 2. 5; v. 7. 2; viii. 105. 2 and is strongly opposed to Classen, emending, or adopting readings of admittedly inferior authority, everywhere but in i. 2. 2. Stahl had suggested the comma at ἤδη, but had not observed that the accusatives are not in apposition to this phrase, but are governed by ἐκπλαγέντες. Such accusatives are common after verbs and phrases denoting fear, e.g. Dem. ii. (*Ol.* ii.) 5 (19), *τοὺς ὑπερεκπεπληγμένους... τὸν Φιλίππον*. The words following—τὸ ἐλλίπες τῆς γνώμης ὧν ἑκαστός τι ψήθημεν πράξειν, ταῖς κωλύμασι ταύταις ἱκανῶς νομίσαντες εἰρχθῆναι—have been much discussed. If τὸ ἐλλίπες τῆς γνώμης = 'the failure of our hopes,' when εἰρχθῆναι is added, the phrase can only mean 'the failure of our hopes is prevented' = our plans succeed, which is here absurdly out of place. No writer in any language could say 'the failure is prevented' for 'is prevented so as to fail.' But τὸ ἐλλίπες τῆς γνώμης means something quite different, namely, *the deficient element in our judgment* = 'the imperfection of our plans.' A writer like Thucydides could well say 'these obstacles are enough to hinder the imperfections of our plans from the attainment of our previous hopes' (taking ὧν...πράξειν with εἰρχθῆναι).

64. 5. *δνοῖν ἀγαθῶν οὐ στερήσομεν τὴν Σικελίαν*. The negative goes closely with the verb. Hermocrates does not mean 'we shall not deprive Sicily of two good things,' i.e. we

shall leave her one, as would be the meaning in accordance with the principle laid down by Shilleto on Dem. xix. (*de F. L.*) § 167 = 151 (389). Such would be the sense here if we had οὐ δνοῖν ἀγαθῶν στερήσομεν. But the position of οὐ immediately before the verb is not by itself decisive, as is shown by Isoc. Busir. 43 (229d). That in our passage neg. and vb. are to be taken closely together is indicated (apart from the general context) by the fact that we have in epexegetis of δνοῖν not ἤ...ἤ (or equivalents), as in Dem. l. c., and passages quoted by Shilleto there, but τε...καί. The meaning is therefore, as the whole passage requires, 'we shall secure Sicily in the possession of two good things.' This throws considerable light on 106. 1, *πόλεως ἐν τῷ ἴσῳ οὐ στερησόμενοι* = being secured in the possession of their civic rights on fair terms (not 'being at the same time not deprived' as Classen), where we cannot give the natural sense to ἐν τῷ ἴσῳ unless we take the negative closely with verb. We may compare Dem. xviii. (*De Cor.*) 274 (317) οὐ κατόρθωσεν μετὰ πάντων.

The same principle is seen in 67. 2, *ἦσθετο οὐδεὶς...τὴν νύκτα ταύτην*, where the accusative is only explicable on the view that ἦσθετο οὐδεὶς = all remained in ignorance, since an Acc. of duration of time can only be employed where either verb or tense imply continuance. Other exx. might readily be collected of a word with negative treated as equivalent to affirmative of corresponding meaning. Many, if not most or all, of the instances of an acc. of time with aor. of a verb not implying duration are to be explained by the presence of a negative in this way. In fact I believe it to be a general principle in Greek that to express the contrary, as distinct from contradictory, of an imperfect, i.e. to denote the negative state, the neg. with the aorist is used, and this phrase may be treated as equivalent to a negative imperfect. Thus οὐκ ἐκήρυξεν οὐδέν would mean 'he made not a single proclamation' = he remained silent. Illustrations of this very logical usage are (1) Dem. xviii. 107 πάντα γὰρ τὸν πόλεμον...οὐχ...ἔθηκε...οὐδεὶς, (2) Dem. xviii. 291 ὅτε...οὐχ...ἔσχε..., οὐδ' ἐδάκρυσεν οὐδ' ἔπαθε..., ἀλλ'...ῥετο...δείγμα δ' ἐξέφερε (where in parallel clauses we have affirmative imperfects and negatives (aorists)).

67. 3. διὰ τῆς τάφρου. Dobree, followed by Dr. Rutherford, objects to these words in the sense *along the canal*, and with reason. But no reason has been assigned why they should not have their natural meaning *across the trench*: it must be remembered that (1) the boat was on a waggon and they



would not be likely to take it down the trench, (2) the trench ran (in all probability), as a moat, along the wall and had to be crossed, (3) it was no part of the object to keep the boat 'under cover' of the trench to screen it from view (as is perhaps tacitly assumed by the ordinary view), since the whole operation took place by night. If we ask why the boat was taken outside the Long Walls at all, we have to answer (1) that the whole operation was a 'blind' having for its real object the opening of the gates in the Long Walls, so that it became essential to take the boat outside, (2) that it would be easy to represent that the Athenians were keeping a look-out for boats launched from the regular harbour and that some other place should therefore be chosen. Thus interpreted διὰ τῆς τάφρου becomes, not indeed *necessary* to the narrative, but a picturesque and natural touch.

73. 4. τοῖς δὲ ξυμπάσης τῆς δυνάμεως καὶ τῶν παρόντων μέρος ἕκαστον κινδυνεύειν εἰκότως ἐθέλειν τολμᾶν. Nothing satisfactory can be made of the text as it stands. I propose τοῖς δὲ ξυμπάσης τῆς δυνάμεως τὸ παρὸν τῶν ἐκάστων κινδυνεύειν εἰκότως τολμᾶν. The infinitives are governed by μὴ ἀντίπαλον εἶναι above. I take τὸ παρὸν (to which μέρος would be a natural adscript) as the portion on the field: τῶν ἐκάστων as possessive gen. and ξυμπάσης τῆς δυνάμεως as partitive gen. (is it possible that δὲ ξυμ. may conceal δ' ἐκ ξυμ.?). τὸ παρὸν is then subj. to τολμᾶν, not obj. to κινδυνεύειν, which never takes an acc. except in quasi-cognate sense. ἐθέλειν is a fairly likely gloss on τολμᾶν (a rare word in later prose). After the insertion of μέρος between τῶν and ἐκάστων the corruption of the latter to ἕκαστον would be almost inevitable, as also that of τὸ to τῶν. καὶ was, I imagine, inserted owing to the double genitive.<sup>1</sup>

68. 3... κηρύξαι τὸν βουλούμενον ἵνα Μεγαρέων μετὰ Ἀθηναίων θηρόμενον τὰ ὅπλα. Μεγαρέων is a gloss, art. with βουλούμενος being common in such proclamations: ἵνα must go with θηρόμενον, which otherwise has no construction and cannot be governed by βουλούμενον.

92. 2. οὐ γὰρ τὸ προμηθές, οἷς ἂν ἄλλος ἐπείη, περὶ τῆς σφετέρας ὁμοίως ἐνδέχεται λογισμὸν... Dr. Rutherford quotes with apparent approval Dobree's: *Bella mehercule providentia quae considerationem non patitur. Dele λογισμὸν, et verte Cautioni non aequae est*

<sup>1</sup> I can find no instance of οἱ ἕκαστοι, though I think it is sufficiently defended by some of the instances of the article with numerals. If we read τὸ παρὸν ἐκάστων (with or without μέρος), we may suppose that τὸ, miswritten after παρὸν as well as before it, was wrongly read as the contracted sign for τῶν.

locus ubi etc.' It does not seem to have been noticed that Thucydides in two other passages in this book (10 and 108. 4) uses λογισμός in a somewhat depreciatory sense. In the former Demosthenes urges his men:—...μηδεὶς ὑμῶν...ἐννετὸς βουλᾶσθω δοκεῖν εἶναι, ἐκ λογιζόμενος... ὅσα γὰρ...λογισμὸν ἥκιστα ἐνδεχόμενα... In the latter we have τὸ πλεον βουλήσει κρίνοντες ἀσαφεῖ ἢ προνοίᾳ ἀσφαλεῖ, εἰωθότες... ὃ μὴ προσίενται λογισμῷ αὐτοκράτορι διωθεῖσθαι, where λογισμός is (implicitly) contrasted with πρόνοια as with προμηθές here. It will be seen that in all three passages the word has the sense of minute calculation where this is out of place; calculation about the dangers to be faced and chances of victory in c. 10, about the question of boundaries in the present passage, and so naturally contrasted with 'a wise fore-sight' from a wider standpoint. In 122. 3, ἐκ λογισμοῦ τῶν ἡμερῶν, the word is used simply in a mathematical sense, without rhetorical colouring. Of the remaining passages in Thucydides where the word is used it means 'calculation' in a mathematical sense in iii. 20, v. 68: in a wider sense, neutral in tone in ii. 11, iii. 83 (where it has almost the invidious sense), vi. 34 (bis), viii. 57 (where it has almost a favourable sense, being combined with εἰνοία): it is implied that λογισμός is out of place in ii. 40 (bis), especially in the second passage καὶ τοῦ ξυμφέροντος μάλλον λογισμῷ ἢ τῆς εὐθερίας τῷ πιστῷ ἀδελῷ τινὰ ὠφέλοῦμεν. But there is everywhere present the notion of *reckoning up*, which makes it possible for a writer to either contrast or combine λογισμός with such a word as πρόνοια.

92. 5. If κατέχειν be right it cannot mean 'sustinere' (as Classen), but 'bring into subjection,' a sense which harmonizes equally well with this passage, and better with the normal usage of the word.

93. 1. οὐκ ἐθεώρων. As has been seen such a sense of θεωρέω is quite un-Attic. Herwerden conjectured οὐ καθεώρων. My former pupil J. H. Stamp suggests οὐκ ἐθέρων, which is nearer to the MS. reading and gives a better sense, if the topography permit. The meaning will be that as the Boeotians approached, they got behind rising ground, having been previously in sight.

93. 4. W. Vischer, *Schw. Mus.* 1. 403 (quoted by Classen), in stating that this is the first mention of πελτασταὶ in Greek warfare, has omitted to notice 32. 2... τοξόται δὲ ὀκτακόσιοι καὶ πελτασταὶ οὐκ ἑλάσσους τούτων.

99. οἷδ' αὖ ἐσπένδοντο δῆθεν... The indicative

is out of place in the middle of *Oratio Obliqua*, and the use of *οὐδὲ* is objected to, not without considerable reason, by Dr. Rutherford, who marks the whole passage as corrupt. If we read *οὐ γὰρ* for *οὐδ' αὖ* (a change of two letters) and treat it as an explanatory remark of the writer, not part of the speech, both these difficulties disappear.

108. 4. καὶ γὰρ καὶ ἄδεια ἐφαίνετο αὐτοῖς... κρινόντες... εὐθότες οἱ ἄνθρωποι... δίδοναι. The subject to *κρινόντες* is the allies of Athens, implied in *ἄδεια ἐφαίνετο αὐτοῖς*, so that *οἱ ἄνθρωποι* becomes an unexampled instance of 'extending apposition,' *being accustomed, in fact men generally being accustomed*. No instance nearly parallel can be quoted, though examples of 'limiting apposition' are common. ii. 53. 4. *θεῶν δὲ φόβος οὐδεὶς ἀπέργε, τὸ μὲν κρινόντες...* quoted by Classen is not similar, as the subject to *κρινόντες* is the virtual subject of the preceding clause: examples of this are fairly frequent. Read *οἱ ἄνθρωποι*, i.e. *οἱ ἄνθ.*, with another former pupil of mine A. M. Johnson; the allies *being accustomed, as men naturally are...*

122. 5. The meaning of *οἱ ἐν ταῖς νήσοις ἦδη ὄντες ἀξιοῦσι* has been generally mistaken. *ἦδη* cannot be taken with *ἀξιοῦσι*, as is usually done, owing to order. Translate 'those who were now, by this time, islanders'; the

reference is to the Scioneans and Mendeans, who had become virtually islanders by the Athenian garrisoning of Potidaea, as contrasted with its previous semi-independence.

135. 1. τοῦ γὰρ κώδωνος παρενεχθέντος, οὕτως ἐς τὸ διάκειναι, πρὶν ἐπανελθεῖν τὸν παραδιδόντα αὐτόν, ἢ πρόσθεσις ἐγένετο. οὕτως sums up the circumstances implied in the previous participial clause, as often, and is to be taken with *ἢ πρόσθεσις ἐγένετο*. The present participle to which Cobet objects is quite in place of the sentinel who had gone to the end of his 'beat,' and was, at the time the ladder was placed in position, engaged in passing on the bell.<sup>1</sup> The ladder was planted, when the sentinel had carried the bell past the point of attack, before he could return. I assume that each sentinel received the bell at one end of his beat and carried it to the other. Whether bells were being passed round in both directions, and whether each sentinel always carried one, so that there were as many bells as beats, are, I imagine, insoluble questions.

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<sup>1</sup> Though of course such a phrase as *πρὶν ἐπανελθεῖν παραδιδόντα τὸν ἄνδρα* would be impossible with the participle as *present*, since it would then be no longer attributive but adverbial, and therefore must express time in relation to *ἐπανελθεῖν*.

#### THE PASSIVE INFINITIVE IN LATIN.

AMARIER.—*Amarier* and similar formations seem to be explainable somewhat in the same way as Dr. Postgate explained the infinitival dicturum, which he supposes to be a compound of the Dative of the verbal stem in -tu, and an accusative infinitive esum, with rhotacism: it would mean 'to be for a saying,' the exact meaning required. Perhaps however it might be better to explain the dictu in dictu + esum as phonetically a Locative. A Dative it cannot be phonetically, for the Dative would end in -ui, while the Sanskrit Locative shews the meaning of a Locative to be not inappropriate. Or we might regard the form as a fossilised Ablative or Locative; but not as an ablative proper, dictu(d), which if retaining any original force, would be singularly inappropriate. *Amarier* seems to be from an original *amari-es*, possibly the dative, the *i* of *amari-es* being shortened before a vowel as in *fieri*, but more probably the Locative of

an abstract verbal combined with the pure verbal *es*. For the pure verbal without a case-suffix cp. *δόμεν, λείν* [*λve-Feu—λveev*]; grammarians call somewhat similar suffixless form a Locative, e.g. *vyōman* 'in the sky' (Vedic). The final -s might well become -r through the analogy of the rest of the passive system, when once the form had come to be regularly used with a passive and not merely a neutral signification. Quasi-intervocalic rhotacism (such as V. Henry suggests, § 267), and the analogy of intervocalic rhotacism may perhaps be suggested as other influences.

The form *amari*, not different in origin from the infinitival *amare*, is the Locative of an abstract noun, like *genere*. The forms *uti-er, agi-er*, would be datives or locatives of the pure verbal base + *es*; the abstract noun *amari* would have practically the same meaning as the pure verbal base *uti, agi*. If we regard *amari* as a

fossilised Locative we shall translate *amarier* as originally meaning 'being a love' 'being a favourite, etc.'—*omnes mortales sese laudari optant*, 'all mortals wish, or pray for, themselves being a praise, *i.e.* a theme of praise.' If we regard *amarī* as still a Locative in meaning, we must translate 'being for a theme of praise,' and compare the Sanskrit Locative of the purpose or object of action or motion, *e.g.* *pativte* in the *Mahā Bhārata*, where it means (choose them) 'for a marrying, for husbandship.' There are plenty of other instances, a few of which Whitney gives (303a and 304). Not unlike this use of the Locative, where a Dative might be used, is the Vedic *sā id devēṣu gacchati* 'of a truth that goeth to or for the gods.' The Locative is a case which, so far as concerns Sanskrit at least, and I am sure in Latin and Greek also, still labours under the thrall of the local theory of the cases (from which the Ablative has the least right to be freed). The following, among others, are surviving forms of the Locative in Latin: Genitive and Dative of 1st Declension, Genitive of 2nd Declension and 'Ablative' of 3rd, and 4th, and 5th Declensions—of course other cases as well as the Locative may give the same form as the result of Phonetic Law—but that the forms are not Locatives cannot be proved as yet. So much for the form in Latin.

Turning to its meaning in Sanskrit we see how misleading is the almost universal definition of the Locative, as the case expressing the place where, the position—we find it used frequently where a dative, accusative, genitive, ablative, and especially instrumental-comitative might be used—the exact difference, where there was one, being that the Locatives expressed such relations originally by implication, the exact meaning being infused from the context (just as it had to be infused into the relation denoted by the genitive case); in later Sanskrit we see, however, that its use *e.g.* to express the object of an action, and the cause (especially in the Locative Absolute) has become 'usual.' Is it likely that, although the Dative undoubtedly expressed the object and purpose of action very clearly and unmistakably, Sanskrit often preferred to denote this relation by a case denoting position? To say that the Locative in Sanskrit still had for its fundamental meaning place where, and was extended

so as to frequently express time when, time after which, place or thing or person to or for or with which or whom, cause, instrument, thing in respect of which, object of emotion (*dayā sarvabhūteṣu*, 'compassion towards all creatures') and many other circumstances of action, and to suppose that the Indians had the power of drawing all these relations out of the relation of 'place where,' is surely to credit them with a power of conjuring unexcelled up to the present date, even in India.

It is probable that, whatever its original meaning may have been, no narrower definition will suit the Locative in later language than that it expressed the circumstances under which the predication was applicable; the nature of the circumstances could only be gathered from the context. Thus the Locative was liable to be used instead of, or to be superseded by, almost any oblique case. (Would not this partly explain the use of the Locative for the Genitive and Dative of the 1st and Genitive of the 2nd Declensions?) However certain circumstances, were regularly expressed by the Locative, such as, for instance, place where, and time when. But, that the Locative could hardly have been confined, at even an early period, to the expression of such circumstances only, is shewn almost indisputably by the forms quoted above as surviving in Latin (and Greek is not very far different), and by hosts of adverbs, and by the meanings of the Sanskrit Locative. If good scholars were given a number of simple sentences to translate into Sanskrit according to the ordinary conceptions of the original case as given in grammars, we should, apart from the guidance of metre, have a very different result from that which Sanskrit itself affords. There can, however, be no doubt as to which should be the proper criterion.

The meaning of the Locative *amarī* would not then be very different, in later language, from that of *amarī*, except as the result of late differentiation into active and passive. The case-relation expressed by the two forms would be practically the same. As to the small difference between *amarī-es* and *amarī* we may compare the small difference between *dictu-es-um ibat* (a possible construction at one time) and *dictum ibat* 'he was going to say.'

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## APPARATUS CRITICUS AD CICERONIS LIBROS DE NATURA DEORUM.

Z = ABCFMPV

II § 111. 22 carsiaepia V (cassiaep. P) || 23 autem hanc B<sup>1</sup> haec autem V<sup>2</sup> || 24 haufugiens A<sup>1</sup> aufugiens B<sup>1</sup> haud fugiens CP || 25 huic aequus (corr. ex aequos A) AV<sup>1</sup> hui | cecus B<sup>1</sup> || quation B<sup>1</sup> || 26 contigit C<sup>1</sup> || aluo corr. 1 ? ex aduo B || 27 te\*net (x) B || formans F<sup>1</sup> || 28 connectere V<sup>2</sup> || 31 pices B<sup>1</sup> || paulum om. M<sup>1</sup> || § 112, 33 androme A<sup>1</sup> andromedaes B -des F andromede M<sup>1</sup> || persaeus B<sup>2</sup> || describitur P || 34 summa regione AB<sup>1</sup>PV summa ab regione B<sup>2</sup>FM summam regionem (ult. m del. 2) C || flama B<sup>1</sup> famina P || 1 cuius propter laeum (laeuum CPV<sup>2</sup>) genum (genu C<sup>2</sup>V<sup>2</sup>) uergilias ACPV et sic etiam B<sup>1</sup>, ut ex spatio et erasarum litterarum vestigiis concluditur, nisi quod pro cuius verbum paulo longius videtur fuisse; At propter leuam genus (genu M) omni ex parte locatas paruas uergilias B (sed praeter giliias in ras. 2) et FM || 2 tenui tum P tenuit tum V<sup>1</sup> || 3 fidis P || posita leuiter AB<sup>1</sup>CPV || et in ras. B<sup>2</sup> del. A<sup>2</sup> || connexa C<sup>2</sup> || 4 teg\*minae (fuit tegem.) B || 5 capite C || proximat aquari (-rii P V<sup>2</sup>) Z || \*aquarius (t f) M || 7 semifere C<sup>1</sup> || 9 brummali B<sup>1</sup> || § 113, 10 hic Z || autem aspiciat del. B<sup>2</sup> om. FM (in A minutae lineolae superductae, incertum an delendi causa) || 11 ut om. Z || scorpius BF scorpius CV<sup>2</sup> || 12 flexum A<sup>2</sup>B<sup>2</sup>FM || ui in C || 14 at supra ras. B<sup>2</sup> || propter corr. ex praeter A propterter V<sup>1</sup> || se om. B<sup>1</sup> || aquilam V<sup>2</sup> || 15 dalfinus B<sup>1</sup> (delf. ACFMPV daelf. B<sup>2</sup>) || 16 oblico C || § 114, 18 seruidus F<sup>1</sup> || ille inde B (sed nde in ras. 2) F (eras. litt. ll vestigia in B agnoscuntur) || 19 subsequitur in ras. scriptum videtur, sed a correctore priore, B || 20 defesso, fesso spscr. 2, M || 21 sepens C || agro C<sup>1</sup> || 22 hac C || piscis P || 23 tangentem pr. corr. in -es, sed restitut. B || 24 quam BF || longem (f) B<sup>1</sup> || serpentem et manantem del. B<sup>2</sup> om. FM || aspices A<sup>1</sup> || 26 caudarum parte B<sup>1</sup> || locata, l corr. ex u vel o, A || 27 nepre B<sup>1</sup> (nepe ACMV<sup>1</sup>) || cernens C<sup>1</sup> || fungentis A<sup>1</sup> || 30 subingere A<sup>1</sup> || chelis || om. B<sup>1</sup> cetis A (sed s expunct.) PV caetis C || 1 porgens bis scr. M<sup>1</sup> pergens A<sup>3</sup> purgens B<sup>1</sup> || qua usta A<sup>1</sup>FP qua uista B<sup>1</sup>V<sup>1</sup> qua iusta V<sup>2</sup> || 2 truncul. C || 3 hic\* A hinc V<sup>3</sup> || sese || esse V<sup>1</sup> || infernis he A inferni de V<sup>2</sup> ex inf. V<sup>3</sup> || 5 refulgens M<sup>1</sup> || cratera, pr. a in ras. 3, A cratera B<sup>1</sup>M<sup>1</sup>V<sup>1</sup> et ut vid. A<sup>1</sup> eratera C<sup>1</sup> || 6 corpore || corprae AV<sup>1</sup> corpre B<sup>1</sup> || 7 tendit AB<sup>1</sup>CPV || 8 ante canis B<sup>2</sup>FM anticanem P || procyon ACPV procion BF prochion M || § 115, 9 descriptio (pto B<sup>1</sup>) BCFMPV<sup>2</sup> || cantus C<sup>1</sup> || 10 casu temere A || 11 sane BF || at uero V || alia quae || A<sup>1</sup>B<sup>1</sup>C<sup>2</sup>PV aliqua A<sup>2</sup>B<sup>2</sup>FMK alia quam (f) C<sup>1</sup> || expres

B<sup>1</sup> || 12 potuis A<sup>1</sup> potuit, post. t spscr., C || 13 non possunt bis scr. A<sup>1</sup> || 15 stabiles B<sup>1</sup> || adque ita atque ita A<sup>1</sup> || ne cogitari C || 17 corpore A<sup>1</sup> || 18 uincta C || codam B<sup>1</sup> || 20 mediam P || § 116, 20 quo si M<sup>1</sup> || 22 ipsa eatque (f) per se inter B<sup>1</sup> corr. 2 (ipse A<sup>1</sup> [2] CFVK) 23 immedium MV<sup>1</sup> || 24 infinitum A<sup>1</sup> et infimum V<sup>3</sup> || quod B<sup>1</sup>C || 25 contentio, pr. nt et o corr. 2, B (com\*entia? B<sup>1</sup>) || 26 terrae\*locum (1 f) A || 27 aequaliter C || § 117, 28 sublimi Z || 30 uinctus C<sup>1</sup> || 32 atheria A<sup>1</sup> aetherea V<sup>2</sup> || 33 concretum, cr corr., A concretum P || 35 globata (-to B<sup>1</sup>) Z || continet M<sup>1</sup> || figura sua quae sua C<sup>1</sup> (figura quae AB<sup>1</sup>M<sup>1</sup>) || sustentat C || 36 minime om. F<sup>1</sup> || § 118, 1 naturae, om. flammae—terrae, C naturae etiam K || flammae V<sup>1</sup> || 2 his Z (A<sup>3</sup> add. i.e. humoribus, cuius modi glossemata in sequentibus non notavi) || 3 exercitantur B<sup>1</sup> || saltat P (alte F<sup>1</sup>) || renouataeque, que in ras. 3, A (-teque P) || aether (pr. e spscr. A<sup>1</sup>) refundat (-it C) AB<sup>2</sup>CFMPVK aetherefundat B<sup>1</sup> || 4 et om. C || rursus corr. ex rursus B || itidem A<sup>3</sup> in idem M<sup>2</sup> || aut || A<sup>3</sup>B<sup>1</sup>F<sup>2</sup>MK ut A<sup>1</sup>B<sup>2</sup>C<sup>1</sup>PV || 5 paululum ZK || consumat ZK || 6 ut || aut M<sup>1</sup> || 7 ignosceret C || 8 remeare F<sup>2</sup> || exausta B<sup>1</sup> || 9 animantem B<sup>1</sup> || 10 renouatio, pr. o corr., C || oriretur B<sup>2</sup>C<sup>2</sup>FMV<sup>2</sup> || § 119, 11 ratione corr. ex -em P || multus corr. ex -is B || maxime earum C || 12 inentus A<sup>1</sup> || ex dissim. || et dissimis A<sup>1</sup> ex dissimili\*\*\* B<sup>1</sup> || 13 refrigeret, fr in ras. ampl. 3, A respigeret CV<sup>1</sup> || incedat C || is ACV<sup>1</sup> iis in ras. artiore B<sup>2</sup> his MK || interiecta, iec in ras. 3, A; post. i in ras. 2 B et V (interiecta? B<sup>1</sup>) interiecta C || 16 maturitasque C<sup>1</sup> muturitat. V<sup>1</sup> || populatio B<sup>1</sup> copulato C<sup>1</sup> || 17 incolomit. ACM || coacument. B<sup>1</sup> coaugm. B<sup>2</sup>FM<sup>1</sup>K coacm. V || 18 certe scio M || § 120, 19 ut caelest. A<sup>1</sup> (a suppl. A<sup>3</sup>) uita cael. P || 20 non om. C || 21 stipes C || his quae (que C) sustinentur ZK || 22 \*e terra (fuit ae) B e terras C<sup>1</sup> || succum C || aluntur P || 23 trunci om. P || 24 coloribus C || 25 atque—animantes om. P atque se ita er. ut amantes C || 26 caulibus brassicis (brars. C) ZK || sipporter AV<sup>1</sup> si proter B<sup>1</sup> sipporter CP || satis CM<sup>1</sup> || 27 ulla corr. 2 A || contingere V<sup>1</sup> || § 121, 27 uero om. C || 28 quantas uar. BF (in B s eras.) || uis corr. 2 ex ius ? C || ut spscr. A<sup>1</sup> || 29 aliae cor., iae in ras. unius litt. 2, A (alie B<sup>1</sup>) || uellis P || 30 spinnis A (sed alt. n spscr. 1), V<sup>1</sup> || pluma corr. ex plumas P || squama, squa in ras. 3, A scuma V<sup>1</sup> squamas, post. s del. 1, F || alias esse corn. armatas om. C<sup>1</sup> || pastus AB<sup>2</sup>FK || 1 quicumque aptus P || 2 enumerare, pr. e in ras. ampl. 2, B || partum CK || 3 descriptio ACPV diss. BF discr. K || 4 quam



II § 121. qui  $C^1$  || enim om.  $P$  || 5 conclusa  $C$  clausa  $M$  || atque locata, om. ita,  $FK$  || nihil  $A^1$  || superuacaneum  $ABFPV$  superuacan., sed can in ras. 2,  $C$  || 6 cessarium  $C^1$  || § 122, 7 autem in ras.  $A^3$  || appetitum pastus ut  $C^1$  (adpet.  $BF$ ) || alterum  $C$  || quonatum ut vid.  $A^1$  || 8 capescendos  $B^1$  || 9 salutaribus, ri corr.,  $A$  || serperdo  $V^1$  || 10 partimoris, supra pr. i lineola erasa,  $A$  (p. horis  $V^1$ ) || hiatum (†)  $C^1$  || 11 i-  
psis om.  $M^1$  || capescunt  $V^{23}$  || partim—arri-  
piunt om.  $P$  || adincitate  $A^1$  || 12 alia carpunt alia uorant alia mandunt  $ZK$  (al. uor. errore om. ed.) || 13 aliarum  $C$  || ea est eas et  $APV$  || humilatas  $AV^2$  humiliatas  $PV^3$  || 14 eyeni  $AP$  cieni  $V^1$  eigni  $BCFV^2K$  || camelli  $AB^1C^1V^1$  || adiuuatur  $A^1$  (corr. 3) et  $V^1$  adiuuiantur (†)  $C^1$  || 15 etiam elefanto data est  $C^1$  || elefantos quia  $AB^1V^1$  elefanto quia  $B^2FMK$  elefantis quia  $PV^2$  || 16 propter et magn.  $C$  || § 123, 17 his cibus  $A$  || alius  $F^2MV^2$  alius  $ABC^1F^1V^1K$  alii  $C^2P$  || bestiis  $P$  escis  $A$  (sed cis in ras. 3) et  $BCFV^2K$  estis  $V^1$  || 18 caeleritate  $B^1$  (caeleritate  $AB^2F^1M$ ) celeritas  $V^2$  || quibus etiam  $B^1$  et. quibusdam  $M$  || 20 rete texunt retexunt  $A^2K$  rexte texunt (†)  $B^1$  corr.  $B^2$  retae tex.  $C$  || inhaeresit (†)  $A^1$  (inheser.  $B^1CPV^1K$ ) || autem ex  $V$  autem ut ex  $ABCMPV^1K$  || opinato  $B^1K$  || 22 gradibus  $PV$  (sed corr. ut vid.  $V^1$ ) || cum pisciculi paruas quilla  $A^1$  (paruas quilla etiam  $P$ ) || 23 quasi om.  $A^1$  || comparanda  $V^1$  || pisculi  $A$  || 24 hia-tem  $C$  || innatauerint  $B^2FMV^3K$  || admonita squilla (-tas qu.  $B^1P$ )  $Z$ , sed adm. a squ.  $M^2$  || pina morsus  $AB^1CPV^1$  pinnae morsu  $V^2$  || 25 dissimilibus  $B^1$  || § 124, 26 an iam e corr.  $C$  (ani am  $B^1$ ) || 27 naturae (-re  $B^1$ ) ipsae (-se  $BF^1V$ )  $Z$  || sunt  $A^1C$  || 28 bestis  $B^1$  || his quae (que  $AB^1C$ )  $Z$  || corcodili  $A^1V^1$  corcodrilli  $A^3P$  corcodilli  $B^2FM$  corcodrilli  $M^2$  corcodrilli  $V^3$  corcodilli  $K$  || fluuialesque (-quae  $B^1$ )  $B^2FM$  || 30 noti  $C$  || anitum  $AB^1V^1$  anetum  $B^2C^1FPV^2K$  anatum  $C^2M$  ( $A^3$  in mg. adnot. : quas anas uulgo uocamus, quae nota sine dubio ad verbum gallicum ane = ana spectat || 1 sub-ponimus  $AMPK$  || aluntur, pr. u corr. 2,  $A$  || ab his  $ZK$  || 2 e quibus  $B^1$  || foti fotique  $B^1$  fotistue  $F$  || relinquit  $AB^1$  relinquit  $C^1$  || 4 potuerint  $B^2FMK$  || incenuit  $A^1V^1$  inseruit  $A^3$  || 5 platea  $C$  || 6 quare  $BF^1$  (querere  $V$ ) || aduoluntatem  $V^1$  corr. 3-4 || aues  $ACMPV$  || 7 mengerent (†)  $A^1$  || emersisent  $C$  || coepis-  
sent  $AMP$  || 8 earum corr. 1 ut vid. ex eorum  $B$  || (ille  $ACF^1V$ ) || in quod id quod  $Z$  || 9 i-  
psam uaderet  $P$  || haec, e corr. 2,  $B$  (hoc  $P$ ) || auis] cuius (†)  $C^1$  || 10 eas (om. que)  $Z$  || cum bis scr.  $B$  || calorem, m del. 1 ?,  $V$  || cum coxerit  $P^2$  || euomere om.  $M^2$  || eligere, el corr. 2,  $A$  || colligere  $B^1$  || 11 his  $Z$  || § 125, 12 aequam, quam in ras. 2,  $A$  || quas  $C$  || 13 accesserunt  $P$  || consumii  $P$  || 14 ceruo  $V^1$  || alter

om.  $B^1$  || 15 nactus  $B^2FMV^2$  || aristole  $B^1$  aristo-  
tile  $B^2FP$  || 16 pleraque quis, post. q. sper. 2 et s in ras. 2 vel 3,  $A$  pleraque uis  $BFM^1P$  (sed hic in ras. 1)  $V$  plera quiuis  $C$  || potest nominari  $BF$  || 17 transmittunt  $M$  || triangula  $C$  || effigere  $B^1$  || forma  $C$  || 18 ab in ras.  $A^3$  || iis]  $P$ , sed ii in ras. 1, is  $AMV^1$  his  $BCFV^3$  || 19 lebatur  $A^1V^1$  || bassis  $V^1$  || quam  $Z$  || 20 effugiunt  $B^1$  || aequae  $A$  ea equae  $C$  ea aequae  $V^1$  -que  $V^2$  || integro  $C^1P$  || 21 reponitur  $C$  || quod qua  $V^1$  || 22 ubi nitatus  $B^1$  || 23 ex his  $Z$  || adquirunt  $ABCMPV^1$  corr.  $M^2V^2$  assequitur in mg.  $V^{23}$  || § 126, 26 culibus  $B^1$  cubiculis  $V^3$  || delitescant  $M^2PV$  || 26 At quam] atque (-quae  $B^1$ )  $Z$  || id est idem  $C$  || saedis  $C$  (secl.  $B^1V^1$ ) || purgante  $Z$ , sed purgare corr.  $V^2$  || 1 aluo sibus  $AV^1$  aluos ibis  $C$  aluo sibi  $BF^1$  aluo ibis  $F^2M$  aluos ibes  $PV^2$  || curant  $Z$  || 2 benenata  $B^1$  uenata  $C$  || carperentur  $A^1PV$  || temedium  $M^1$  || 3 usse (†)  $B^1$  || captas  $V^3$  || in-creata  $A^1V^1$  || 4 uenatis  $C$  || dictamnus\*, s in ras. 2,  $A$  (-um ?  $A^1$ ) dictamnus  $BF$  dictamnus (†)  $C^1$  dictamus  $C^2$  diptamnus  $V^1$  || 5 cum om.  $P$  || exciderent  $C^1$  || § 127, 5 ceruiceque  $M^1$  (ceruaeque  $C^1$  cerueque  $P$ ) || 6 ante paulo  $C^1$  || selis  $B^1$  || 7 diffendat  $B^1$  defendant  $V^2$  et, corr. 1 ex defendat,  $P$  || 8 morsu]  $V^2$  cursu  $ABCMPV^1$  || 9 occult., o et praeced. e corr. 2,  $A$  || saepiae (-ie  $C$ )  $ABCF$  || torpere  $C$  || 10 insectantes  $ABCMP$  || 11 adhibet acura  $B^1$  || 12 providentia corr. ex prouet.  $A$  || 13 terrae  $CP$  || stiripibus  $C^1$  add.  $V^{23}$  in mg. : quae altae aut radicibus aut stiripibus || 14 habet  $C^1$  || generetur  $F$  || 15 in om.  $P$  || intima  $ACMPVK$  || baccarum  $M^1$  || 16 stirpe] forte  $C$  || fundan-  
tur  $A$  || iisdemque  $B^2FV^2$  (isdemquae  $B^1$ ) || 17 renocatione, sed pr. n ut vid. ex u corr.,  $F$  || contemplantur (†)  $B^1$  (complantur  $B^2CFPV$ ) || § 128, 17 quod  $A^1$  || 18 ad perpetuam om.  $B^1$  || 19 quod, uo in ras.,  $A$  || 20 causam  $B^1$  || et ad pro-creandum om.  $P$  || 21 concipiendum  $A^1V^1$  || (a-  
ptissime  $ABFPV^1$ ) || mare  $B^2FMK$  || femina] flumina (†)  $B^1$  (faem.  $A$ ) || commesc.  $M^1$  || 22 corporum om.  $M^1$  || 23 fugit  $M^1$  || cum] eum  $C^1$  || 24 et lapsum  $A^1$  || in his  $BFMK$  || 25 latescere  $P$  (lactaesc.  $B$ ) || 26 saturentur  $B^1$  || 27 for-  
tuitu  $B^1K$  || opera om.  $M^1$  || 28 foetus  $BFMK$  || procreent  $B^1K$  || 29 his  $BFMK$  || habent heae  $M$  (habente [†] ae  $B^1$ ) || 30 gignuntur  $AB^1CV^1K$  || § 129, 31 educantes  $B^1$  || custodisque  $A^1$  (custodiendisquae  $B$ ) || his  $ACMPV$  is  $BF^1$  || 32 alunt  $ABC$  (†)  $F^1MPV^1$  (in  $C$  1 et i vix di-  
gnoseuntur) || 33 genuerint  $B^2FM$  || relinquunt  $B$  reliquunt  $C$  || aqua et] et et  $B^1$  || 34 testitu-  
dines  $P$  || concordillos  $AB^1$  (†)  $V^1$  || crocodillos  $B^2FM$  corcodrillos  $PV^2$  || partum corr. ex par-  
tunt  $C$  || 35 ediderunt  $B^1$  || discendere  $B^1$  || 1 per se  $P$  || 2 relinqua  $B^1$  (relique  $A^1CV^1$ ) || et quie-  
tum bis scr.  $A^1$  || reliquerunt  $V^1$  || 3 mollissime  $ACMPV$  || subster[nunt, ter extr. versui add.



II § 129. 2; *supra post. s ras.*, B || facillime *ACMPV* || 4 excuderint *V*<sup>3</sup>, excluderunt in *mg.* *V*<sup>2</sup> *corr.* -int *V*<sup>3</sup> || 5 apponant *C*<sup>1</sup> || 6 presequuntur *B*<sup>1</sup> prosecuntur *C* || reliquo *B*<sup>1</sup> || § 130, 7 accedit etiam ad *Z* || terra] tamen *M*<sup>1</sup> || hominum *B*, sed *post. i spscr.* ut *vid. 1*, et *F*, sed *ead. litt.* *erasa* || 10 homine *B*<sup>1</sup> || magnas *APV*<sup>1</sup> (1) magnas *B*<sup>1</sup> magnae se *V*<sup>2</sup> (se *postea eras.*) || 11 habund. *BCFMPV*<sup>1</sup> || alis *B*<sup>1</sup> || 13 ad serend., *pr. d in ras.* 2, *C* || messopot. *C* memosopotamitam, sec. 0 ex a *corr.* et *post. t del. 1*, *P* || 14 eufrates *ACFMPV*, sed in *F ras.* *supra t*; eufrares *B* || quod annos *A*<sup>1</sup> *B*<sup>1</sup> *PV*<sup>1</sup> || 15 indos *ABV*<sup>1</sup> || 16 agros aqua solum *M*<sup>1</sup> (agros *corr.* 1 ex annos *P*) || mitigat] irrigat *C* || etiam eos *F* || 17 secum] secundum ut *vid.* *A*<sup>1</sup> || simillimum *V*<sup>2</sup> || § 131, 20 tam uariae (-ie *BF*) tam *ABFMPV*<sup>1</sup> tam uarietem *B*<sup>1</sup> tam uaria tam *C* || 21 copla *V*<sup>1</sup> et ut *vid.* *B*<sup>1</sup> || 23 sed etiam] etiam *P* || iisdemque *A* iisdemque *B*<sup>1</sup> iisdemque *B*<sup>2</sup> *F* hisdemque *M* is denique *P* || qui || oriuntur *B* quoriuntur *F* || et terra *B*<sup>1</sup> || 24 ethesias *B*<sup>1</sup> *FV*<sup>2</sup> ethereos *corr.* antiqua *m. a consuetis correctoribus diversa in Betiam esias* *C*<sup>1</sup> || caloris *P* || 25 hisdem *M* iisdem *V*<sup>2</sup> || etiam] etiamiam *C*<sup>1</sup> ut *pro sequ. et* etiam *C*<sup>1</sup> et sic in sequentibus usque ad § 144 seizes etiamiam, ter etiam, quae singula non notantur || et certi *om. M*<sup>1</sup> || § 132, 26 enumerari (t) *B* || 28 recedentes *C*<sup>1</sup> || uestiti atque, i at *m. 2*, at in *ras.*, *B* || siuestres *B*<sup>1</sup> || 29 plenissime (-ae) *B* plenissummae (-me) *F* plerissimae *V* || 30 artes, ar in *ras.* 3, *A* || denique, de 3 in *ras.* trium vel quattuor *litt.*, *A* || uictam *C*<sup>1</sup> || 32 quiscendi *B*<sup>1</sup> || 1 diuino, *post. i in ras.* 2, *A* || salute *C*<sup>1</sup> || hominum *C*<sup>3</sup> || 2 admirabiliter *om.* *M*<sup>1</sup> || administrari. Hi] administrari sin (-is in *B*) *Z* || § 133, 3 quaeret (quer. *V*<sup>1</sup>) *ZK*, sed in *B* eret in *ras.* 2, in *C* t *m. 2 supra ras.* 3 litterar. || mollitio *C* || 4 quae] aquae *M*<sup>1</sup> (quae *corr. 1 ex quo P*) || 5 sustinentur, *post. n spscr.*, *C* || 6 tantum—igitur causa *om. C* || 7 raborasse *B*<sup>1</sup> esse in *ras.* *B*<sup>2</sup> || 8 utantur *M*<sup>1</sup> || hii *M*<sup>1</sup> || 9 omnibus *om.* *B*<sup>1</sup> || 11 eo mundo sint *ZK*<sup>1</sup> (mundo sint *K*<sup>1</sup>) || intellegitur (-ig. *AV*<sup>1</sup>) *Z* || adhis *B*<sup>1</sup> (a diis *ABFMPV*<sup>2</sup>) || 13 profectio *C* || § 134, 14 potiones *B*<sup>1</sup> || 16 constrictis *V* || atque] atque ab iis *ACPV* atque ab his *BFMK* || extrenuatur *A*<sup>1</sup> extenatur *M* || molitur *Z* || 18 lingua \*\*\* | adiun. *A* || § 135, 19 accipit *A*<sup>1</sup> || 20 ore. Is] oris *Z*, sed in *V fort. ex horis corr.* || 21 tosillas, *pr. s corr.* 2, *B* tosillas *C* || his *ACFMPV*<sup>2</sup> || 23 aene quae *A*<sup>1</sup> aequae *B*<sup>1</sup> eque *C* aequae *F* hene quae *M* eaque *K* || infra aquam id *B*<sup>1</sup> infra id *B*<sup>2</sup> *FMK* infra quam *om. M*<sup>1</sup> || 21 suprae *C* || § 136, 25 enim *om. M*<sup>1</sup> || 26 stamachus *C*<sup>1</sup> || 27 (ea quae ad *ACV*) || dicta *C* || 28 est] sit *Z*, sed *V*<sup>2</sup> totam sententiam sic habet: ea qua eductus it spiritus eademque; spiritus ead. etiam *C* (ean-

demquae *B*<sup>1</sup>) || spir. a pulmonibusque eandem respiret *M* || ad pulm. *AB*<sup>1</sup> || te\*gitur *V* || 29 eam] quam *V*<sup>2</sup> || ne si] nisi *A*<sup>1</sup> *B*<sup>1</sup> *V* || quid] quod *ABC FVP* (de *M nihil adnotavi*) || in] si in *V*<sup>2</sup> || 30 incidisset *F*<sup>1</sup> || alui] alium *M*<sup>1</sup> || anatura *C*<sup>1</sup> || 31 pulmones, pul in *ras.* 2, *V* || 32 adducantur *PV*<sup>1</sup> adducant *V*<sup>2</sup> || in alio *P* || 33 constant *ABFMPVK* || 34 illum *C*<sup>1</sup> || recipit *ACPV* || ut id mutari *om. A*<sup>1</sup> || 35 concoqui, coqui in *ras.* 3, *A* || omnes *B*<sup>1</sup> || 36 accipit *B*<sup>2</sup> *CFM* (*corr. M*<sup>1</sup> ex accep.) || et calorem *A* (*sed corr. 1 ex um*) *B*<sup>1</sup> *PV*<sup>1</sup> ex calore *B*<sup>2</sup> *FMK* || multam *V*<sup>1</sup> || et terendo (eterendo *B*, sed eter in *ras.* 2, et *FK*) cibo et *Z* || 1 spiritu, u in *ras.* 2, *C* || 3 sfhongis *AV*<sup>1</sup> sphong. *M* || auriendum *BCF*<sup>1</sup> || aptissimum *C*<sup>1</sup> || 4 tum in respiratione *Z*, sed tum se spir. *corr. V*<sup>2</sup> || dilatantur *B*<sup>1</sup> || § 137, 6 autem] autem aluo *ABCF*<sup>1</sup> *PV* autem et aluo *F*<sup>2</sup> *MK* || secretur aliquo *A*<sup>1</sup> || succus *B*<sup>1</sup> || his *BFM*<sup>1</sup> *K* || permaneat, *post. e del.*, *P* || 7 a medio *B* || intestino, no *spscr.*, *A* *pr. in spscr. C* || sic] si *A*<sup>1</sup> || 8 appellantur, ur *eras.*, *M* || adiecorique (-quae *V*<sup>1</sup>) *AV*<sup>1</sup> adiecoraeque *B*<sup>1</sup> icorrique, *om. ad.* *P* || 9 aliae (-ie *K*) pertinentes *ZK* || 10 a] et *C* || 11 reliquias in *B*<sup>1</sup> || sanguine *C* || 12 confluus *A*<sup>1</sup> || ad, d *spscr. 1* ? , *C* || uie eius *P* || quae lapsus *F* || 13 ueniam *B*<sup>1</sup> || quae] qua *B* (*sed corr. 1 ex que*) et *F*<sup>1</sup> || 14 perquem (m *eras.*) *C* (perquae *B*<sup>1</sup> *K*) || coactusque *ZK* || § 138, 16 reliquae *A*<sup>1</sup> (reliquie *CP*) || 17 astrigentibus *C*<sup>1</sup> || haud] aut *B*<sup>1</sup> || 18 dictum *C*<sup>1</sup> dittum, m *eras.*, *M* || 19 incredibiles *A*<sup>1</sup> || 21 spiritur, *post. r del.*, *A* || coagitatione *V* cogitatione *M*<sup>1</sup> || 22 quadam *C*<sup>1</sup> || quam *ACF*<sup>2</sup> *MPV* et, *corr. 1 ex* quem, *B* qua *F*<sup>1</sup> || uenterculum *ACPV* uenterculam *K* || 23 sanguinis *P* || adiecore *B*<sup>1</sup> || ueniam *C*<sup>1</sup> || 24 ex iis *ACPV* || 26 quandam *B*<sup>1</sup> || artificiosae (o) *B* || § 139, 28 finiendos et adcomm. *V*<sup>1</sup> (fin. acc. *B*<sup>2</sup> *CFV*<sup>2</sup> *K*) || 31 toto *spscr. 1 P* || a] ad *A*<sup>1</sup> || tractae (-te *B*<sup>1</sup>) et profectae (-te *M*) *Z* || 32 dicuntur *A*<sup>1</sup> || § 140, 33 diligenter *C* || 1 quanta *V*<sup>1</sup> (quante *B*<sup>1</sup>) || adhis *B*<sup>1</sup> (a diis *A*<sup>1</sup> *B*<sup>2</sup> *CFV*<sup>2</sup>) || 2 qui *ZK* || et rectos *V* || constituerunt *C*<sup>2</sup> *M*<sup>2</sup> || deorum, eo *corr. 2-3*, *A* || 3 possent *corr. 1 ex* possunt *A* || hominis *B*<sup>1</sup> || 4 habitatotores *A* || sed quasi spectatores *om. B*<sup>1</sup> || spectatores] peccatores (1) *C*<sup>1</sup> || 5 rerum, rer in *ras.* 2, *B* || animantum *C* || 7 in arce] marce *P* (in arcae *B*<sup>1</sup>) || 9 suum munere *B*<sup>1</sup> || § 141, 10 in sublime (*corr. ex -ae F*) *ZK* || 11 nares eo quod *C*<sup>2</sup> *M*<sup>2</sup> || 12 refertur *P* || rursum *C* || 13 causam, m *del. 1* ? , *B* || (uicinitate *mc-ris A*<sup>1</sup> *C*<sup>1</sup> *PV*<sup>1</sup>) || iamque *V*<sup>2</sup> || 23 gustus, st *corr. 2, C* || 14 deberet *ZK* || parte] apate *A*<sup>1</sup> aparte *M*<sup>1</sup> *V*<sup>1</sup> || 15 quae escul. *B*<sup>2</sup> *FK* (qua aesc. *CM*) || postulentis (s) *B* || naruta *AV*<sup>1</sup> snatura (i *eras.*; tura in *ras.* 2) *B* || 16 *pr.* omnes *spscr. 1 A* || nimios *ZK* || 17 possumum *B*<sup>1</sup> || atque in *C*<sup>1</sup> utque in *C*<sup>2</sup> (in *spscr. 1 P*) || 18 profluenti *P*

§ 141. || 19 tetri in ras. B<sup>2</sup> (tetri etiam CFMPV) || res similes ABCFPV<sup>3</sup> similes res M || 20 amendauit V<sup>23</sup> uel amouit spscr. A<sup>3</sup> || § 142, 20 praeeter P (pret. V<sup>1</sup>) || 21 potuisset] potius sed C<sup>1</sup> || 22 uestiuit B || 23 cerne B<sup>1</sup> || possit BFK || post. ut om. C<sup>1</sup> || 24 cos oculos fecit et om. B<sup>1</sup> || 25 si quid noceret om. C<sup>1</sup> (si quit noc. B<sup>1</sup>) || 26 qua] quae C<sup>1</sup> || popula B<sup>1</sup>C<sup>1</sup> || 27 possunt C || palpebrae quae A (sed sec. e in ras. 2) B<sup>2</sup> palpebre quae B<sup>1</sup>V<sup>1</sup> palpebrae quaeque C || tementa B<sup>1</sup> || 28 mollissima et actu C (me tactu V<sup>1</sup>) || (aptissimae ACFMV<sup>1</sup>) || 29 populares C<sup>1</sup> || et aperiendas C || idantidem B<sup>1</sup> idem itidem M || § 143, 31 si quit et B<sup>1</sup> (si quit A) || 32 coniuentibus] M<sup>2</sup> et in ras. m. 1 ut uid. V conluentibus ABCFM<sup>1</sup>P || non negeremus V<sup>1</sup> || 33 ut qui] utque C<sup>2</sup> || 34 et om. C<sup>1</sup> || 35 et a fronte B<sup>2</sup> (sed a rurs. del.) F || 36 part A || leuiterque ZK || nasus itaque (ita V<sup>2</sup>) locatus est A (sed as in ras. 2) B<sup>2</sup>FMPVK nasus\*\* || est B<sup>1</sup> || § 144, 1 seper V || 2 a om. B<sup>1</sup> || etiam in ras. F<sup>2</sup> || a somno C || 3 et om. B<sup>1</sup> || 5 sordius A<sup>1</sup>V<sup>1</sup> corr. A<sup>3</sup>V<sup>23</sup> || 6 causa, u supra ras., A || fautae A (facte V<sup>1</sup> facta etutandi quae ut uid. B<sup>1</sup>) || 7 ab his ZK || 8 multisque conflexibus AM || 9 relatus, 1 in ras. 2, B || amplificatus B<sup>1</sup> || quicirea in C || 10 corni C || et ex] aut ex V<sup>1</sup> || inclusi C || soni om. ZK || § 145, 12 utilitatis AM<sup>1</sup> || putent V<sup>1</sup> || contractionis C || 13 euadere C et ut uid. B<sup>1</sup> || 14 non utilem C || 15 incolomitatis AMP || 16 omnesque A<sup>1</sup>(?)BFMV<sup>1</sup>K omnis qui C<sup>1</sup> || multo cellum (?) B<sup>1</sup> multo antecellunt B<sup>2</sup>FMK || 17 in his ZK || 19 cernit A<sup>1</sup> || figuram C<sup>1</sup> || 21 uirtute A<sup>1</sup> || § 146, 23 artificiosumque, s corr. ex r, A || idicium C<sup>1</sup> || 24 tibiurumque M<sup>1</sup> || uacarietas B<sup>1</sup> || 25 distincta C<sup>1</sup> || fusum C || 27 gustandi et parte (arte V<sup>2</sup>) tangendi magna ABFMPVK gustandi magnam (post. m eras.) C || 28 perfluendus B<sup>1</sup> || plure A<sup>1</sup> || quem B<sup>1</sup> || 29 compositiones B<sup>1</sup> composuit. C (composit. B<sup>2</sup> FMPVK) || (30 condicioes BCPV<sup>1</sup>) || § 147, 32 perspicit] uel percipit spscr. V<sup>4</sup> || is om. BCFK del. A<sup>2</sup>M<sup>2</sup> || 33 disputarem] spicua rem C || tua C || 34 dare V || uelim Z || cottam C<sup>1</sup> cocta P cottae (?) V<sup>1</sup> || eloquentiam cotta M || illam C || 35 intellegentiam B<sup>1</sup> (intelligentia AV<sup>1</sup>) || 36 compraessio B<sup>1</sup> (conpraehensio AB<sup>2</sup> compraeh. CFPV) || uidemus quid (quit B<sup>1</sup>) BFMK || 37 rationem AM<sup>1</sup>PV || re C || diffinimus V<sup>4</sup> || 1 (circumscripetae AB<sup>2</sup>CF<sup>1</sup>M<sup>1</sup>PV<sup>1</sup>) || complectemur A<sup>1</sup> complectemur V<sup>1</sup> (complectimur CF PV<sup>2</sup>) || 2 qua] quia C || ne om. C || 3 illa] nulla A<sup>1</sup> || infirmitatis (?) B<sup>1</sup> || 4 ea qua C (ea que A) || percimus A<sup>1</sup> || comprehend. B compraeh. M compraeh. CP compraeh. F comprehend. V || § 148, 7 uis] ius C<sup>1</sup> || 8 qua ei ign. P || 9 cohartatur P || hac persuademus sqq. ] quinquies ac V<sup>1</sup> prim. hac, deinde quater ac A<sup>1</sup> corr. A<sup>3</sup>V<sup>3</sup> || 10 afflictas C (adflitos BF) || a timore] amore P || 11

gestientes, pr. s in ras 2-3, A || restringimus C<sup>1</sup>P restringimus C<sup>2</sup> || 12 uiris C<sup>1</sup> || legum, um corr. 2, B (legis ? B<sup>1</sup>) legum V<sup>1</sup> || deuixit C<sup>1</sup> et B, sed in hoc n spscr. I || § 149, 13 ora\*tionis (e ?) B || in\*credibile (ae ?) A || si] nisi ZK || 15 arterias C || 16 mante V<sup>1</sup> || et\*\*\*funditur (pro ?) P || ore, e in ras. 2, C || sita est lingua P || 17 terminat quae ZK || sonos, nos spscr. 1, B || 18 et post cum om. CP || pr. ad om. A<sup>1</sup>BFMV<sup>1</sup>K add. A<sup>3</sup>V<sup>2</sup> || post. ad om. BFK || 19 plectrique C<sup>1</sup> || soli dicerent C<sup>1</sup> || 20 his qui ZK || § 150, 22 quam, qua in ras. 3, A || 23 facilis om. C || facitisque B<sup>1</sup> || 24 nulla C<sup>1</sup> || im | motu F || 25 ad pingendum fingendum ZK || adcalpendum B<sup>1</sup> || 26 ac] ad ZK, sed corr. ac V<sup>2</sup> || admotionem B<sup>2</sup>FK admotionem ACMPV<sup>1</sup> et, corr. ead. m. ex admonitionem, B<sup>1</sup> || 27 oblationis C<sup>1</sup> || aerorum B<sup>1</sup> || 28 tegimenta V<sup>2</sup> || aeris, a del., C aaeris, pr. a del. 2, V || 29 ad inuenta, post. a corr. 1 ex o, B aduenta FK || 30 opificium A || 31 possumus A (sed corr. 1 ? ex possumus) BF MPVK || urbes, es in ras. 3, A || urbes domos muros delubra M || § 151, 32 opibus B operibus in ras. 1 P || id est] deest B<sup>1</sup> idem C<sup>1</sup>P || et copia in ras. B<sup>2</sup> || 33 consummantur BFPV<sup>1</sup> || 35 uolatilibus M || capiando...alando, sed corr. alaendo, A || 36 quadrupedum M || uectiones C || 1 uiga B<sup>1</sup> || acutissimis ACPV || 2 nosseter- rae ut uid. B<sup>1</sup> (nos aeterrae A<sup>1</sup>CP) || 3 aeris, a del., C || argenti\* B || argenti et auri C<sup>1</sup> || 4 additas C<sup>1</sup> || 5 confectionem ACPV<sup>1</sup> confectione BFM || omnique et materia BF || culta corr. ex cultu V || 6 calefaciendum BF calefaciendum M || 7 partim et ad ACMPV || frigora pellamus et calores M || pelamus B<sup>1</sup> pellam P || § 152, 9 subpeditantur A supped. BCFMP et, corr. 1 ex subp., V (in ed. typogr. err.) || 10 modorationem B<sup>1</sup> || 11 praeter C || nautigarum A nauti earum V<sup>1</sup> || maritimus B || 14 ammes (?) A<sup>1</sup> || indoctionibus A<sup>1</sup> || 15 fecunditatem \*\* Damus B || derigimus B<sup>1</sup> || 16 auertimur V<sup>1</sup> corr. 2-3 || denique nostris M || in om. C || § 153, 13 in\*\*caelum A || 19 ortus, o in ras. 2, C || 20 finitus] fontus C || mensus (?) A<sup>1</sup> || 21 solus A<sup>1</sup> || praedicataeque AB<sup>2</sup>CMV<sup>1</sup> (sed di spscr. C<sup>1</sup>) praedicaeque B<sup>1</sup> predicateque (-taeque 2) F || 22 accipit ad A<sup>1</sup>BC<sup>2</sup>FMPV<sup>1</sup>K accipit ad C<sup>1</sup> accipit, del. ad, A<sup>2</sup> accipit ab iis V<sup>2</sup> || 23 est om. B<sup>1</sup> || 24 par | \*\*\*et, r et t m. 2, B || simimilis B<sup>1</sup> || 25 cedes C<sup>1</sup> (caedens B) || 29 fortuna, na in ras. 3, C || § 154, 29 aliquanto P || peiorem C<sup>1</sup> 30 munmundo, sed pr. mun eras., P || 32 ipse C<sup>3</sup> in ras. octo litt. || 33 sunt omnia parata P || 35 urbis, i eras., B urs C || 36 Lacedaemonem Atheniensium om. C (lacedemonem AMV lacedem. BCF; in sequ. lacedem. MV lacedem. ABCF) || -que causa] quae causa, cau spscr. 1, A || 37 omnia quae, om. que, B<sup>1</sup> || 38 sunt om. C (sunt corr. 1 ex sint F) || omni] uel hoc spscr. V<sup>3</sup> || § 155, 1 circuitus M || 3 tamen ad spect.

II § 155. (ad del.) *M* || 5 praestantior eorum, ior in ras. 2 et eorum spscr. 2, *B* (prest. *FV*<sup>1</sup>) || demetati *V*<sup>1</sup> || \*maturit. *B* || varietatis *ABMV*<sup>1</sup> || 6 nata *B*<sup>1</sup> || 7 hominum causa facta esse *M* || § 156, 7 foeta *CP* || 8 et uario bis scr. *A*<sup>1</sup> || quae cum maxima etenim si di (dii) (§ 16, 30) *ACPV* quae cum maxuma (maxima *M*) tam multarum rerum (§ 15, 20) *BFM* cf. supra ad § 15, 20 || largitate sqq.] *P* deest—§ 162, 27.

*Z* = *ABCFMV*

largitate—uidetur bis exhibent *AB<sup>2</sup>CM* (cf. ad l. l.), *B<sup>2</sup>* priore, *M* posteriore loco deleta || 10 uberrimi *CFMV* et *B*, sed berrimi in ras. 2 || laetissimae *BF* letissimique *C* || 12 condendi *V*<sup>1</sup> uel colendi spscr. *V*<sup>3</sup> || 13 hominum || omnium *A* || est et] esset *AFMV*<sup>1</sup> || § 157, 15 utipsosent *A*<sup>1</sup> *V*<sup>1</sup> uti possunt *V*<sup>2</sup> || dixi iis] *CF<sup>2</sup>V*<sup>2</sup> dixi is *A<sup>1</sup>BF<sup>1</sup>V*<sup>1</sup> dixi his *A<sup>2</sup>M* || 16 ex his *BF* ex hiis *M* || 17 ne enim *B*<sup>1</sup> || 18 murium *Z* || aut] atque *C* (corr. fuit ut vid. aut, sed atque restit.) || 19 furtum *C*<sup>1</sup> || § 158, 21 nisi *B<sup>2</sup>CFM* || ubertas uarietas (uariet. *A*) *ABFMV* || 22 etiam aetas pectus *M*<sup>1</sup> || 23 quin] qui in *M*<sup>1</sup> || 24 ut ipsas, ut corr. 2, *A* ut ipsa *B*<sup>1</sup> || 25 eratia *A<sup>1</sup>V*<sup>1</sup> || 26 uillis] uiuis *V*<sup>1</sup> || confectus *A<sup>1</sup>V*<sup>1</sup> || 29 taque *A<sup>1</sup>M*<sup>1</sup> corr. *A<sup>3</sup>M*<sup>2</sup> tanque *C* || 31 cummoditates *A*<sup>1</sup> comod. *C* commoditates in ras., sed m. 1 ut vid., *V* || 32 generatas *C*<sup>1</sup> || § 159, 32 bobus *B<sup>2</sup>F* || quarum *C<sup>1</sup>V* || 33 nete *A*<sup>1</sup> nate *A<sup>2</sup>V*<sup>1</sup> || 34 humerorum *BFMV* || arara *V*<sup>1</sup> || 35 subigerentur, ge corr. 2, *B* || poetae, p spscr., *A* pote *C* (poete *F*<sup>1</sup>) || 36 loquuntur *A* locuntur *B<sup>2</sup>F* || 37 exortae \*pente *A*<sup>1</sup> exortarii (?) pente *A*<sup>2</sup> corr. *A*<sup>3</sup> || est *A*<sup>3</sup> supra ras. unius litt. sunt *B*<sup>1</sup> del. *B<sup>2</sup>* om. *F* || 1 funestum, e corr. 1 ex i, *V* finem tum *C*<sup>1</sup> || primast] *V*<sup>1</sup> prima est *A* (sed est in ras. 3) *B<sup>1</sup>V*<sup>3</sup> prima, om. est, *B<sup>2</sup>FM* prima sunt *C* || fabricarier ensem] *A<sup>3</sup>M*<sup>2</sup> fabricari ferensem *A*<sup>1</sup> *B<sup>1</sup>C* et ut vid. *V*<sup>1</sup> fabricari ferre ensem *BFM*<sup>1</sup> fabricari (spscr. uel ier) ferro ensem *V*<sup>3</sup> || 2 gestare *B<sup>2</sup>FM* || iunctum *Z* (in *A* n spscr. *I*) || iumentum *C* || 3 percipue bubus *BF* praecipue bubus *A*<sup>2</sup> || 4 mulorum persequi] *B*, sed lo in ras. 2 (ho ? *I*) \*\*mulorum persequi *AV* (si eras. in *A*, ut vid. etiam in *V*) si mulorum persequar (-or *M*) *B<sup>2</sup>FM* || asinorum, i corr. ex e vel o, *V* || § 160, 5 quid] qui *F*<sup>1</sup> || 6 putescere *F*<sup>1</sup> putresceret *M* || datam\*\*dicit *A* || 10 pronoea *Z* || eae] heae in ras. *A*<sup>3</sup> aeae *B<sup>1</sup>MV*<sup>1</sup> aae (?) *C*<sup>1</sup> hae *C*<sup>2</sup> || ne, n in ras. 2, *B* || caparentur *V*<sup>1</sup> || 11 aues *C* || 12 oscine *B*<sup>1</sup> || appellant corr. 1 ex-ent *B* || 13 natus esse *C* || § 161, 14 nasciscimur *A* nanciscimur *B*<sup>1</sup> et *F*, sed in hoc corr. 1 || his *BFM* || et ante exerc. om. *B<sup>1</sup>V*<sup>1</sup> || 15 cumdocefactis ut *BF* condocefacti sint *V* || 17 eligamus *Z* || stirpibus, post. i in ras. ampl., *F* || erbis *AB*<sup>1</sup> || 18 periclitatatione *B* periditacione *C*<sup>1</sup> et ut vid. *A*<sup>1</sup> pericli]elitatione *M* || percipimus *ABFMV* || 19 cernens *V*<sup>1</sup> cernerens *V*<sup>2</sup> || § 162, 22 intimis *C* || plurim., l supra ras.

(r ?), *A* || 23 utilitas *A* || solis corr. ex solus *B* || 24 repraehend. *BF* repreh. *C*<sup>2</sup> || 25 libenter *BF* corr. ex lubenter *C* || uelleius] uellet *C*<sup>1</sup> || 26 inridit *AB*<sup>1</sup> irridit *V*<sup>1</sup> irridet *V*<sup>2</sup> || praedicationem *ABC<sup>1</sup>FMV* || 27 maxime *C* (maximae *A*) || deorum] duorum *B*<sup>1</sup> Incipit rursus *P*:

*Z* = *ABCFMPV*

prudencia *ABCFMPV*<sup>1</sup> || 29 cum] tum *C* || maxime *BCFV* || in om. *Z* || puplicis *B*<sup>1</sup> || § 163, 30 oraculis *ABCFMV* || 31 uatitinat. *BF* || 32 ex om. *Z* || \*utilitate *A* || 33 siue ars siue uis *C* (siue ars, e spscr. 1, *A*) || scientia *C*<sup>1</sup> (scienciam *A*) || 1 alicuiquam *ABCFM*<sup>1</sup> *PV*<sup>1</sup> ab aliquo *M*<sup>2</sup> ab alio *V*<sup>3</sup> || 2 mouent, ue in ras. 3, *A* mobent *V*<sup>1</sup> || tam *B*<sup>1</sup> || 3 connexa *V*<sup>2</sup> || coniuncta *B*<sup>1</sup> iuncta *C* || debebunt *B<sup>2</sup>CFMV*<sup>2</sup> debeant *P* || § 164, 4 adhis *B*<sup>1</sup> (a diis *V*<sup>2</sup>; in *A* quoque alt. i superscr. fuit, sed eras.) || 6 singulos corr. ex -as *C* || 8 hiusce *M* || 9 destancium *AB*<sup>1</sup> destantium *V*<sup>1</sup> distanc. *B*<sup>2</sup> || ob eas] obas *A<sup>1</sup>V*<sup>1</sup> ob has *A<sup>2</sup>BCFMPV*<sup>2</sup> || 10 has... terras, h et postea s spscr. 1 ? , *A* || § 165, 11 iis om. *Z* || quandam magnam *P* || 12 colunt *C* || 13 affricam *M* || 14 romani *P* || 15 separati *A* || onirhi (?) *B*<sup>1</sup> (phyrrī *B<sup>2</sup>F* phirri *P*) || 16 corumecanium *BCF* || 17 metellium *F* || lutacium *ABM* || maximum *CP* || africanos *B*<sup>1</sup> || 18 graccum *B<sup>1</sup>P* || memoriam *BF* || scippionem *C* || 20 ueros *V*<sup>1</sup> || § 166, 21 poetas] pietas *F*<sup>1</sup> || maximeque *CP* (maximaeque *AV*<sup>1</sup>) || 22 heroum *AV*<sup>1</sup> heroum\*\*, um m. 2, *B* || ulixi, xi in ras. 2, *B* || ulixi achilli agamennoni achilli *P* || diomedii *V*<sup>2</sup> || agamemnoni\*\*\* *B* agamemnoni *V*<sup>1</sup> agamemnoni *PV*<sup>2</sup> || acilli *B*<sup>1</sup> || 24 praesentiae *B*<sup>1</sup> (praesentiae *F*<sup>1</sup>—iae *F*<sup>2</sup> praesentiae *M*<sup>1</sup>) || supera *B*<sup>2</sup> || ab is *A*<sup>1</sup> ab his *BF* ab hiis *M* || et in ciuitatibus *AB<sup>1</sup>MPV*<sup>1</sup> || 25 quidem] quid est *M*<sup>1</sup> || 26 porudentur *B*<sup>1</sup> protend. *P* || 27 multa in extis (exstis *B*<sup>1</sup>) *ABC<sup>2</sup>FMPV* m. in centis *C*<sup>1</sup> || 28 afficeret *C* || § 167, 29 afflato *B*<sup>1</sup> afflato *B<sup>2</sup>FMV* adstatu *C* || 30 id om. *ZK* || sis seget. *B*<sup>1</sup> || 31 e in ras. *A*<sup>3</sup> (ae *V*<sup>1</sup>) || uitae, i spscr. 3 *A*, a in ras. 2 *B* || comotis *B*<sup>1</sup> || abstulerit casus *P* || 32 negglectum *B*<sup>1</sup> negcl. *F* (sed c del. 1) et *K* || \*iudicemus (quidic. ? *I*) *B* || 33 magna\*\* *A* || prospere *BFVK* || eueniunt add. in mg. *V*<sup>3</sup> || 34 si om. *C* || filoso filiae *BF* (filosofiae *A*) || 35 dignum *B*<sup>1</sup> || § 168, 1 ferre *B*<sup>1</sup> || mente *C* || 2 utarem *B*<sup>1</sup> || de, d in ras. ampl. 2-3, *V* || eundem *V*<sup>1</sup> || 3 ciuem putes et *P* || cogitas *C* || 4 utraque partem *C*<sup>1</sup> utraque parte *C*<sup>2</sup> || uouis *A<sup>1</sup>B<sup>1</sup>V*<sup>1</sup> quouis *V*<sup>2</sup> uobis *V*<sup>3</sup> || desputarae, ta spscr., *A* desputare *BF<sup>1</sup>V*<sup>1</sup> -ri *V*<sup>2</sup> uel -e *V*<sup>3</sup> || 5 archetoricis *A* (a rethor. *FP*) || exerc. acceptam ampl. *Z* (acc. in editione excidit) || academi\*\*a (c) *B* (achad. *CP*) || putius *V*<sup>1</sup> || huc (hunc *C*<sup>1</sup>) conferas (-es *B*<sup>1</sup>) *ABCFMV* conferas huc *P* || etiam pia *ABFPV*<sup>1</sup> (sed tiam in ras. *P*<sup>1</sup>) || 7 contra eos disputant *B*<sup>1</sup> || simulate, ] in *ABV* ante subscriptionem exstabant prima III. libri

- § 168. *uerba quae cum balbus—cotta, sed postea erasa sunt* || M. Tullii (Tulli B, T. FM) Ciceronis (C. M) de deorum natura explicat (explicitus B) lib. II. (lib. II. explicit V) incipit liber (liber om. AM) III. *ABFMV*; *subscriptione carent CP.* P. SCHWENKE.

(Continuabitur.)

#### SONNENSCHNEIN'S NEW EDITION OF THE *RUDENS*.

*T. Macchi Plauti Rudens*, edited with critical and explanatory notes by EDWARD A. SONNENSCHNEIN, M.A., professor of Greek and Latin in the Mason College, Birmingham. Clarendon Press, 1891. 8s. 6d.

THIS is the third play of Plautus which Prof. Sonnenschein has edited for the English public. His first, the *Captivi*, was a translation from the German of Brix, with only occasional notes of his own and some emendations of Bentley. The *Mostellaria* (1884), uniform with W. Wagner's small edition of the *Aulularia*, *Menaechmi* and *Trinummus*, but on a much more elaborate scale, showed the editor's complete competence in a more independent way; for, though based on the edition of Lorenz, Prof. Sonnenschein has throughout followed his own judgment both in the constitution of the text and in the explanation of the language. The interval of seven years which has elapsed between the *Mostellaria* and the volume just issued by the Clarendon Press has greatly matured the editor's powers and increased his command of all the resources required now-a-days in an editor of Plautus. In preparing it, Prof. Sonnenschein has deviated from his plan in the *Mostellaria*, by taking into counsel, and submitting his opinion very largely to the suggestions of, a Berlin scholar, Prof. Otto Seyffert—with some advantages, perhaps, yet not without leaving an occasional impression of undue submission to a clever but certainly not always convincing authority. Comparing the size of the later with the earlier work, I incline to pronounce the *Mostellaria* superior in handiness and convenience for most readers; the notes are printed beneath the *app. crit.* and in the same page with the text; in the *Rudens*, which is in the octavo form and printed with more luxury of type, the text and *app. crit.* are in the same page, and the commentary, which is longer perhaps than in the *Mostellaria*, is placed at the end. This plan, while it improves the book for teaching Plautus to schoolboys, make it less convenient for the ordinary reader. There is an

appendix of conjectures on some of the obscure passages in the play, and excursus on *ecce, eccum, eccam*, on *en, hem, ehem*, on *eu, euge, eugeae*, on *heu, cheu*. A copious index is added.

In a work so full of matured and carefully digested learning as this edition of the *Rudens* it is difficult to single out points of excellence. It is an easier and perhaps more profitable course to indicate the chief points in which among English editions of Plautine plays this seems to the present writer to be the most important, always excepting W. Wagner's larger edition of the *Aulularia*, which was, at the time it appeared, a revelation to most English scholars, especially as regards the metre of Plautus.

First in its illustration of Plautus's language from Plautus himself, it is, so far as I have observed, without a parallel. Prof. Sonnenschein here shows how largely his reading has been concentrated on his author, how thoughtfully he has assimilated what the earlier editors, Lambinus, Taubmann, Gronovius, as well as what the later critics have written, the Ritschelian, with Brix, Lorenz, Ussing, and particularly the excellent studies of Langen, whose book ought to be in the hand of every Plautine student. Nor has he omitted American scholars or our own, notably the lamented Onions, in whom Oxford lost, at nearly the same age, a second and perhaps hardly inferior Guelmuis. Examples of this wealth of illustration of Plautine diction will be found throughout the volume: I mention the following, on the use of *non* in surprised questions (341); on *orbis* with genitive, and similar adjectives (349); on *bellam belle* (426); on neuter adjectives used substantively, e.g. *impudenti* shamelessness, *inhumanum* inhumanity (620); on the pres. indicative with a future or deliberative sense (687); on repetition of a word, to mark a question (799); on *uolup* (892); on *hasee gratias* = 'thanks for this' (906); on *igitur demum* (930); on *pol qui, hercle qui &c.* (946); on *ne* interjection (1040); on *equidem* (1077); on *papae* (1320); on abstracts in *-io* (1371).



Secondly, in no commentary will be found clearer or preciser explanations of certain recurring Plautine formulae: e.g. *tua isthaec sunt*, 'you are another' (752); *at scinquomodo* (797); *non audeas*, 'won't you?' (870); the note on *ex proclini planam*, showing the more than probability of this happy conjecture of Gulielmus (1132); on *hoc habet* (1143); on *noster Daemones*; on *os frigatefactas* (1326); on *quid istic?* 'for ought I care' (1331); on *mirum quin* (1393); on *ni* used in *sponsiones* and *stipulationes* (1381).

Thirdly, the text is edited with the utmost care. Studemund's apographon of the *Rudens* portion of the Ambrosian palimpsest is carefully reproduced, though alas the remains are scanty indeed! Schöll's elaborate edition has always been before our editor, and largely utilized, though scarcely enough, I think, in comparison with Seyffert. But then Seyffert will be as new to Schöll as to Tyrrell, Palmer, and the English public, and it is perhaps only just to a scholar who has contributed so much to make the book not only good but new, that his emendations and suggestions should not be placed on a level with the indiscriminate remarks of other critics. Whatever the ultimate verdict pronounced on the Berlin scholar, it will be allowed that he is careful to follow not only the MS. indications but the general style of Plautus' language.

The elaboration with which this play is edited is not, in my opinion, quite in proportion to its dramatic goodness. The last scenes of the *Rudens* are heavy and tedious: both the *Captivi* and the *Mostellaria* are more interesting. In comic humour it falls far short of the *Miles Gloriosus*, the *Menaechmi*; in sustained dramatic interest it cannot compare with the *Truculentus* or the *Asinaria*, both, unfortunately, turning on subjects which make them undesirable for youth. It is perhaps some association of this kind which has debarred Prof. Sonnenschein from noticing the numerous Plautine criticisms of that extraordinary critic Schopp

(Scioppinus), who to his other literary many-sidedness added a profound love and constant study of Plautus. The *Suspectae Lectiones* of Scioppinus well deserve perusal and quotation: and on the *Rudens* he has left not less than a dozen notes.

The following points appear to me open to criticism. 930 *instruam* 'lay out': 987 *philosophe* vocative. Is it not adverb? 998 *Sunt alii puniceo corio, magni autem* (Seyffert) *atque atri* for *magni item* of MSS. which is certainly right: 997 *Quo colorest* 'considering the colour which it is.' Surely it is a question: 1018 the passage of A. Gellius does not prove the existence of a neuter substantive *sequestro*, and the explanation of *sequestro* as a dative like *pignori dare* is uncertain: 1178 *Gripi scelera* cannot be 'the misfortunes of Gripius': 344 *certe* is rightly explained by Langen 'at any rate.' Perhaps too the frequent 'Correct Lewis and Short' might be omitted with advantage: and the discovery of the mistakes which in a great lexicon are all but unavoidable be communicated to the lexicographers privately.

The following suggestions on the text are my own. 194 for *sibigni* read *sibi indigni*: 419 *qui te inanem munerem*: 468 *commodule meliust*, cf. 1274 *An sic potius placide?* Sceparnio is represented as not only expecting Ampelisca to appear, but realizing the scene between himself and her: 'Are you going to take this pitcher? Best do it gently.' 1102 *uerum hinc* † *ibi testimonium* perhaps is a remnant of *u. h. cibisis testimonium*; *κίβισις* is a kind of wallet. Hesych. *κίβισις*. *πρᾶ. Κίβρις*. 1248 *Ego mihi quom lusi nil moror ullum lucrum*, perhaps *Ego mihi conclusi*, 'I am not in collusion with my slaves, the only party I am in collusion with is myself.'

Prof. Sonnenschein has the full reverence of his countrymen for everything that comes from Bentley. Nothing short of such a feeling could accept Bentley's impossible correction of 1114.

ROBINSON ELLIS.

#### GOETZ'S MILES GLORIOSUS.

*Miles Gloriosus*. Editio altera a Georgio Goetz recognita. Comoediarum Plantinarum Tom. IV. Fasc. II. Lipsie: Teubner. 1890. 6 Mk.

In a work so purely and entirely dogmatic as the recensions by Loewe, Goetz, and Schoell

of Ritschl's Plautus, the appearance of a second edition even of a play so fascinating as the *Miles Gloriosus* is not a matter of much interest, and I have not taken the trouble to go through the two editions side by side to look for modifications of the former text. In all the test passages presenting recognized



textual difficulties their views appear to be but little altered. This very fact might, of course, be highly instructive if we had even a word or two in defence of the reading presented, but there is hardly a line of criticism from the beginning to the end of the edition. The *instrumentum criticum* of the first edition is repeated and enlarged with subsequent conjectures, but on these no judgment is expressed. There is no discourtesy, for this edition is by Goetz not by Schoell, but there is a tacit assumption that the text of the first edition must be right—or at least that no one may alter it but themselves—and that there is no reason why it should be defended, however vigorously it has been impugned. For instance, in the eighth verse Ritschl read *stragem*, which he took from a glossary in which *strages* is explained as *σρωπὸς νεκρῶν*. There is not a vestige of MS. authority for this, and all the MSS. give something approximating more or less to the *factum* of Lambinus or the *farctum* of Muretus. Ussing really proved the inappropriateness of *stragem* by pointing out that if Plautus had used that word he would not have written *stragem facere ex hostibus*, but *stragem facere hostium*. To this just criticism we find not a word of answer, but *stragem facere ex hostibus* stands as before in the text. There does not seem to be much chance of progress in the formation of a standard text of Plautus unless objections against certain readings put forward by responsible persons and maintained by argument are acknowledged to be just or shown to be groundless. I have taken this case merely because it comes at the very beginning of the play, but there are others as strong and stronger. For instance, when the MSS. give

quoī facietiarum corpusque sit plenum et doli,  
we should like to know why the un-rhythmical *cor corpusque* of Camerarius still holds the field against the *corpus usque* of Ussing and Palmer. The phrase *usque plenum*, 'full to the brim,' is admirably appropriate, the error of the MSS. assumed is of the most normal kind, and as against *cor corpusque* we read three lines further on

*nam cor non potest quod nulla habet.*

Goetz points out this fact, and mentions the reading which had occurred independently to Ussing and Palmer, but reads *cor corpusque* in the text.

Again, on 779,

eopol qui te de isto multi cupiunt non  
mentirier,

I should have been glad to know why the *nunc* of Acidalius is preferred to the *non* of the MSS., in which Dr. Brix (2nd ed. 1882) acquiesced.

Goetz rightly introduces Prof. Minton Warren's non-interrogative enclitic *-ne* in 309, *hocine si miles sciat*; and in 685 he accepts Studemund's beautiful reading,

*nam bona uxor suave ductust si sit usquam  
gentium,*

adding *multo probabilius esse quam Loewii LUDUS DURUST ipse vidi*. Studemund's reading is certainly much prettier than Loewe's, but it is strange that each editor should have persuaded himself that he saw in the Ambrosian palimpsest such a very different set of letters. It looks as if each formed a judgment as to what the poet should have written, and then persuaded himself that he saw it in the palimpsest. In the *locus desperatus* 438 Goetz gives the extraordinary verse: *abi, picra's tu, non clucidata* ('you are bitter not sweetened'), *et meo ero facis iniuriam*, mentioning among other conjectures in the *apparatus criticus* Hasper's *ἀγλυκῆς es tu, non γλυκεῖα*, Spengel's *ἀδικός es tu, non δικάια*, and Bergk's

*abi Circa es tu noenu Dirca,*

which latter is perhaps better than any reading which has yet been proposed; none, however, of the suggested corrections are at all probable. Perhaps a simpler correction than any yet made would be

*Aglycera es tu noenu Glycera, et meo ero  
facis iniuriam;*

Sceledrus says she is not *Glycera* (γλυκερά), 'sweet,' but the opposite, to express which he coins the word *ἀγλυκερά*. In 883 he reads with Gulielmus,

*postquam adbibere aures meae tuae oram  
orationis,*

which is perhaps, on the whole, the best suggestion which has yet been made. Verse 1028 is given to Milphidippa, and *habeo* of the MSS. is restored; the *hiatus* involved in Brix's reading *rem habe* is impossible, as the last syllable of an anapaest is the syllable in *arsis*.

It is curious how little the edition has to show for the fact that it is the first published since Studemund's recension of A. One of the most important announcements about A in the present edition is that on verse 8 it presents '*nec factum nec farctum nec fractum nec fratres nec frusta nec offam nec stragem sed velut fretis vel fritis vel minus*

probabiliter *fretum* vel similes aliquas literas.' So that *stragem* has no MS. authority whatever, while *fartum* and *fratrem* have some countenance from A, and strong support from the other MSS. In 69 Studemund gives as from A

Molestae sunt orant, ambiunt, exobsecrant.

In the Preface pp. xxi.-xxiv. a number of conjectures on the *Miles* by German critics are brought together. None of them are either interesting or probable. Perhaps the

worst of them is Schoell's *da qui faciam conpito atque* in 692.

I take this opportunity of withdrawing note on 112 in my edition of the *Miles*. It is not certain that in Plautus *clam* can take any case except the accusative; the genitive rests on the wrong interpretation of *clam patris*, Merc. I. 1. 43, the dative on a wrong reading in Mil. III. 3. 9, and even the ablative has been generally corrected by the best modern editors.

R. Y. TYRRELL.

#### BENOIST'S VIRGIL.

*Œuvres de Virgile avec un commentaire critique et explicatif*, par E. BENOIST Professeur de Poésie latine à la Faculté des Lettres de Paris. Vol. i. 3rd ed. 1884; vol. ii. 3rd ed. 1882; vol. iii. 4th ed. 1890, each vol. 7 fr. 50 c. Hachette et Cie.

THIS is a most pleasant book. Paper and printing are admirable, while the notes, which are placed beneath the text, are of reasonable length, are eminently clear, and contain on the whole just such information as the great majority of readers desire. It would not be easy to find an edition which any one, wishing to read Virgil for enjoyment some years after leaving off special classical study, would find more acceptable.

The edition is not a critical one; but a good account of the MSS and the Scholiasts is given (vol. I. xii.—xxv., and needlessly repeated vol. II. ix.—xx.). The most important readings are indicated in the notes, and the chief variations in the MSS and principal editions are tabulated up to the end of the *Georgics* but not beyond (I. 295–326). M. Benoist reviews the more important editions (I. xxv.—I.) and his judgment is sufficiently indicated by his words '*Heinsius, Heyne, et Wagner restent les savants qui jusqu'ici méritent le premier rang*' (p. xlii.), while he also clearly indicates his own aim, '*c'est justement Heyne que j'ai voulu remplacer en France*' (III. xi.). Ribbeck must be the basis of all critical study of the text, but, though he has used him, he dare not himself introduce too much critical matter, as it is necessary at present to deal gently with a public, which will only accept critical study '*si elle ne présente pas un appareil trop hérissé*.' He speaks highly of Conington but does not make any

practical use of him and, except Henry, the only other English works he refers to are '*le Virgile de Yonghe à l'usage d'Éton*' and '*le singulier Virgile du professeur Jarrett de l'Université de Cambridge*' (II. ix); but, lest bibliophiles should immediately begin to search for this rare work of the Cambridge Professor, it may be added that he describes it as *un livre de l'aspect typographique le plus désagréable*.

His orthography is old-fashioned (e.g. he prints *jactat, humida, causando*), but he gives a very useful summary of the true principles of spelling, taken from Brambach, and a list of the chief Latin words in which the old orthography needs revision (I. lix.—lxxxiv.). The list is a very useful one, and it may be remarked, in passing, that the question of Latin orthography is one that much needs dealing with: at present the diversities of spelling exhibited by texts and dictionaries are a perpetual source of perplexity to boys learning Latin, and the adoption of some uniform system in all but critical editions is eminently to be desired.

The discussion of Virgil's life and writings (I. lxxxv.—cxxxvii.) is, as might be expected, a finished piece of literary criticism. The editor agrees with Heyne that the *Eclogues* would not place Virgil in the first rank of poets: they exhibit only undeveloped genius, are wanting in freedom and originality, and even the style is '*obscur quelquefois et forcé*.' Surely this is a juster judgment than to quote with approval, as Sellar does, Macaulay's astounding criticism that he preferred the *Georgics* to the *Aeneid*, the *Eclogues* to the *Georgics*, and the second and tenth *Eclogues* to the rest. In the tenth *Eclogue* a Roman soldier, on active service, having been jilted by an actress, is

represented as pining away among Arcadian shepherds or as seeking distraction by hunting 'amid Parthenian glades and hurling Cydonian arrows with Parthian bow'! The technical skill exhibited in treating such a subject may be the highest possible, but can such a poem in sober truth be the crown and completion of an undying fame? The art indeed of the *Eclogues* is no more to be compared with the masculine power of the *Georgics* than the shepherds and shepherdesses of French art in the time of Louis XVI. are to be compared with such masterly representations of country life as *The Gleaners* or *The Angelus* of Millet. We are however parting company with M. Benoist, who only regards the *Georgics* as *une œuvre de transition entre des essais juveniles et un monument que Virgile veut rendre sublime*, and whose admiration for the *Aeneid* is unbounded. To discuss his views would demand too much space, but two observations which he makes on Virgil's style give food for reflection: one is—*plus d'une fois chez lui l'expression s'exagère, et l'effet est dans le mot plus que dans la chose*. Hertzberg a remarqué que dans son poème épique il a employé cent cinquante-deux fois l'adjectif *ingens*, quarante-trois fois l'épithète *immanis*; the other is simpler but more profound—*il ne dit jamais panis pour le pain*.

The most important part however of the introduction is the criticism it contains of French editions and French classical teaching. The editions used are absolutely antiquated; the Delphin edition is still the chief authority; *les pires leçons, abandonnées depuis deux siècles, les interprétations fautives, absolument condamnées, persistent dans nos écoles* (I. xlix.); there is not, for example, a single text even the most recent which does not print in *Georg.* 1. 4 *sit pecori atque apibus*. The editor reverts to the subject in the Introduction to vol. III. where, in reply to a criticism of St. Beuve on the want of more literary discussions in his notes, he re-asserts that what is wanted in France is not literary discussion but a sound knowledge of the texts, the study of its exact grammatical meaning, and some acquaintance with the facts of history and antiquity which illustrate it. On these things true classical study must, he asserts, be based, and the absence of them is the fatal defect in French teaching. Instead of examining the exact meaning of an author, instead of even reading him (III. xxiii. *nous ne lisons pas les auteurs, ou du moins nous ne les lisons guère*), boys are taught to fill note-books with rhetorical phrases and

'purple patches' to be reproduced in Latin essays and Latin verses—*les écoliers sont saturés de tours de phrase, de mouvements, de transitions, de prosopopées*. *Tite-Live est épluché pour qu'on en puisse extraire tout ce qui est susceptible d'entrer dans quelque récit que ce soit*. (III. xxv.). The Latin which results is a language to itself: here is the description of it—*Que l'on s'imagine l'aspect que produirait une page de français formée de fragments de Joinville, de Rabelais, de Montaigne, de Bossuet, de Voltaire, de Châteaubriand, et de Victor Hugo*. Voilà l'image de notre Latin. The ultimate goal of the study of Latin is to be able to write *Essais* or *Études* on Latin literature, which are for the most part mere rhetoric, so that it is by no means necessary for a writer to have read the book he criticizes (III. xxx.). For this deplorable condition of things the remedy is to reduce Latin composition to its true secondary rank and to start reading the Latin writers seriously. With a view to this the provision of good grammars, dictionaries, and histories is a first necessity and for the means to this end recourse must be had to German assistance. In fact in classical study Germany has left France far behind and France must bestir herself if she means to overtake her.

The Introduction in which M. Benoist expresses these views is dated Nancy, June 20, 1870. The printing of it was stopped by the war, but the editor's views were not altered, and in a most sensible postscript, dated July, 1871, he writes—*Une haine mal éclairée de l'Allemagne ne doit pas nous faire méconnaître ce qu'il y a d'utile dans ses travaux. Il faut, au contraire, étudier les procédés et la science de ceux qui nous ont vaincus pour nous les approprier, et, si nous le pouvons, atteindre leur niveau et le dépasser*.

The above remarks excuse and account for many things which otherwise would seem strange in the notes. For instance, throughout proper names are explained in what to us seems a most needless manner: thus *Ecl.* 6. 42 there is a long note on Prometheus, *Georg.* 1. 34 on Erigone, 3. 38 on Coeytus, Ixion, and Sisyphus. Again *Ecl.* 5. 5 *sub incertis Zephyris motantibus umbras* has a note '*Motare est un fréquentatif de movere, avec lequel on peut ici sous-entendre eas*,' and similar grammatical notes abound, some of which are absolutely wrong e.g. *Ecl.* 9. 45 *numeros memini si verba tenerem*, where *si* is said to be = *utinam*. Similarly, whenever there is *hiatus* or lengthening of a short syllable by *ictus*, the

reader gets tired of seeing the same note repeated calling attention to the remarkable phenomenon and invariably ending 'cf. Lucien Müller *de re metr. Lat.* p. 326.' Nor do such derivations as *buris* from *βοῦς οἰπά* (*Georg.* 1. 170) or *triones* for *teriones* from *terra* show much knowledge of philology. None the less it would be an error to judge the edition from such indications as these, and it will be fairer to compare M. Benoist with Conington in some interesting passages. Their names will be indicated by B. and C. respectively.

*Ecl.* 1. 28. *Libertas*. C. has nothing; B. probably rightly gives—*la Liberté*. *On explique ordinairement par studium obtinendae libertatis; mais comment à cette idée abstraite rattacher respexit et venit. Virgile pensait assurément à la déesse de la liberté, à laquelle les esclaves adressaient leurs vœux.*

*Ecl.* 1. 29. *longo post tempore*. C. has nothing; B. shows from *Cic. Phil.* 8. 2 that six years was considered a long time for a slave to wait before securing his liberty.

*Ecl.* 1. 43; *Georg.* 1. 500. *juvenem*. C. has nothing important; B. hits the truth, '*les héros et les dieux auxquels Octave aime toujours à se faire comparer, sont représentés comme doués d'une éternelle jeunesse.*' It was not by accident that Horace and Virgil both call the Emperor *juvenis*. Moreover M. Benoist's remark shows the light in which we ought to look at the famous bust of the young Augustus: it is an ideal not a representation of the reality.

*Ecl.* 1. 48. *quamvis lapis omnia nudus*.... C. speaks of the farm as 'all covered with stones'; B. is excellent, '*situé entre la colline et le fleuve, il était enveloppé d'un côté par des roches que les pluies avaient mises à nu et qu'aucune végétation ne recouvrait, de l'autre par le marécage que formaient les inondations du Mincio, et où le jonc tenait la place de l'herbe. Sur les bords de nos ruisseaux, on peut voir bien des prairies qui offrent un pareil aspect. Mais je comprends que Virgile l'aimât.*'

*Ecl.* 2. 28. *sordida rura*. C. 'merely coarse, opp. to the elegance and refinement of the city'; B. = *quae tibi sordent* 'which you, Alexis, think mean.' C. is nearly right but the best reference for *sordidus* is Friedlander on *Mart.* 1. 49. 27, who shows that the epithet is commonly applied to the country and 'implies no disparagement.'

*Ecl.* 2. 30. *viridi compellere hibisco*. Both explain 'drive to the green hibiscus' and B. adds, without citing any authority, '*l'hibiscus est une sorte de mauve dont les chèvres sont*

*friandes*. C. cites for the construction *Hor. Od.* 1. 24. 18 *quam . . . nigro compulerit Mercurius gregi*, but surely there is a difference between driving a sheep to join the flock (*nigro compellere gregi*) and driving a flock down to the hibiscus (*viridi compellere hibisco*). Nor will such expressions as *descensus Averno*, 'hell-wards,' *it caelo* 'goes heavenwards,' justify *viridi hibisco* = *ad viridem hibiscum*. Moreover, if C. had given the quotation from Horace in full, it would have told against him, but he omits the words *virga aurea* which are exactly parallel to *viridi hibisco*. Surely, as we know that the hibiscus was used for basket-making (*Ecl.* 10. 71), we are bound to render here 'drive together the flock (= collect the stragglers) with a green hibiscus-switch.'

*Ecl.* 3. 27. *miserum disperdere carmen*. C. 'to play a vile and wretched strain'; B. more elegantly '*un chant d'ailleurs bon, mais qui a le malheur d'être répété par toi.*'

*Ecl.* 6. 34. *omnia et ipse tener mundi concreverit orbis*. C. hesitatingly following Munro gives *mundus* = the aether; B. most inadequately simply has '*mundi orbis, le ciel.*' It is difficult to see how anything but the earth can be so truly a central object as to be so strongly contrasted with all other things, for *omnia et ipse* = *τὰ τε ἅλλα πάντα καὶ αὐτός*. How also can *concreverit* apply to the 'elastic' (*tener*) aether?

*Ecl.* 6. 37. *stupeant lucescere solem altius atque*. C. rightly places the comma after *altius* but explains 'higher than before its elements were separated from the earth,' which is really making *altius* meaningless; B. places comma after *solem*, though he says that *atque* is never elsewhere second word in Virgil, and explains *altius* as = *ex alto*. Surely *altius* goes with *lucescere* = 'shine as he mounts on high': two points awe the earth, (1) the light of the sun, (2) his movement higher and higher.

*Georg.* 1. 77. *urit enim lini*.... C. is very vague and does not specially mention this difficult *enim*: B. says *enim* is = *sans doute* and that its sense is determined by *sed tamen* which follows! *Enim* in fact simply means 'for': Virgil says 'instead of leaving land fallow you may alternate corn with beans or vetches (not with flax) for flax exhausts the soil, but even (*sed tamen*) flax may be ventured on if you do not stint manure.' Reckless translations of *enim* are however so common that attention must also be called to *Georg.* 3. 70 *semper enim refice*, where C. says vaguely '*enim* seems here to be added for the sake of emphasis,' B. boldly writes '*enim* a ici le sens de: en



*conséquence, et équivaut à peu près à igitur.* Sidgwick is silent, and Kennedy has 'enim = āpa accordingly, see *Georg.* 2. 509.' To explain *enim* as = 'therefore' or 'accordingly' is certainly a miraculous feat. It must be wrong, if words have any meaning at all, and in this passage is hopelessly wrong. According to the commentators Virgil says to the breeder 'There will always be some cattle in your herd which you will wish to change (as unfit for breeding); accordingly ever renew &c.' What Virgil really says is, 'You will always find some cattle in your herd whom you will wish to change, for ever renew your stock &c.' i.e. you will want to change them because constant renewal is the law of success; in prose Virgil would have written *semper enim reficiendae sunt* or *quod s. ref. sunt*, but in verse he gives the rule as a command—'for' or 'because' "ever renew" is the breeder's rule.'

*Georg.* 2. 93. *tenuisque Lageos*. C. wrongly says that *tenuis* 'seems to mean thin and light'; B. remarks '*dont le vin subtil s'insinue rapidement dans les veines et produit l'ivresse*', which is clearly right as the next line *temptatura pedes olim...* demonstrates.

*Georg.* 2. 285. *non animum modo uti pascat prospectus inanem*. C. says on *inanem* 'the epithet seems to be transferred from *prospectus* to *animum*.' B. rightly explains *animum inanem* as '*un esprit inoccupé et qui se laisse aller aux impressions qu'il reçoit de tout ce que l'entoure, comme le mens vacua du iii<sup>e</sup> livre*, v. 3.

*Georg.* 3. 76. *altius ingreditur et mollia crura reponit*. The way in which this line has been dealt with in notes will suggest to some antiquary of the future that the horse was unknown in England. C. writes '*Reponit*—the meaning of this word is very doubtful.' Kennedy has 'moves lithe his alternating legs.' Benoist is simple and sure—'*Reponit, il replace sur le sol après les avoir élevées de terre: the colt is highly bred and walks like a gentleman (altius ingreditur) picking his feet well off the ground and then putting them down so gently and softly that he would hardly crush a daisy. Let the commentators watch a young thoroughbred.*

*Aeneid.* 3. 510. *sortiti remos*. A well known difficulty, for why should they draw lots for the oars when landing? C. is perfectly vague; B. gives 'drawing lots for those who should stay on board.' The real explanation seems to be that Virgil, knowing that he is going to make them start again suddenly and unexpectedly at midnight, here describes them as 'drawing lots

for the oars' on landing, so that in case of a sudden start there would be no confusion.

*Aeneid.* 3. 533. *portus ab Euro fluctu curvatus*. C. says 'the action of the E. wind on the water is said to have hollowed out the harbour' but gives no note on the strange use of *ab*; B. has '*l'ouverture est dans la direction du flot qu'amène l'Eurus*' but no note on *ab*. It seems certain that the rendering 'hollowed by the waves' is wrong, for apart from the grammar, the harbour is described by Virgil himself as *protected from the waves* by a natural breakwater and therefore it could not have been hollowed out by their action. Virgil probably means 'curving away from the Eurus-driven waves' i.e. so as to afford shelter from them, cf. l. 570 *portus ab accessu ventorum inmotus*.

*Aeneid.* 3. 684. *contra jussa monent...* Both in C. and B. this passage is buried beneath a mass of commentary which certainly makes the original difficulties of the passage twice as great as they were. It is surely time that some protest were made against such wanton additions to the difficulties of reading Virgil as Madvig's emendation *contra ac jussa monent*—an emendation which Nettleship calls 'most ingenious and successful' in one volume and 'rejects' in a later one. Whether the emendation be most successful or most absurd is a question of taste, but it is certain that there is not a shred of evidence to show that it is what Virgil wrote.

Leave the text as it stands, and assume that the 'command' of Helenus is given in oblique narration. His words would be *Scyllam atque Charybdin inter utraque via (est) leti discrimine parvo, ni tenetis cursum* 'between S. and C. the road on either side is within a hair's breath of death unless ye hold your course (absolutely straight).' Put these words obliquely and you have Virgil's exact lines and at any rate respectable sense: moreover the cause of 'they' appearing as the nom. to *teneant* instead of 'we' is made clear.

*Aeneid.* 6. 704. *virgulta sonantia silvis*: so C. wrongly and against the MSS. comparing *Averna sonantia silvis* and *virgulta sonantia lauro*; but 'Avernus echoing with woods' and 'thickets rustling with laurel' are just as natural and right as 'thickets rustling with forests' is unnatural and absurd. B. correctly prints *silvae*—'*la leçon du Sangallensis, du Palatinus, du Romanus, de Servius, enfin la première leçon du Mediceus. Le Vaticanus seul donne silvis, reminiscence probablement du livre iii. v. 442.*'



*Aeneid*. 6. 882. *heu, miserande puer, si qua fata aspera rumpas! tu Marcellus eris.* So B. rightly prints, remarking 'avec Dübner, Wagner, Forbiger et Ladewig je trouve bien faible cette idée: si tu échappes à la destinée, tu seras Marcellus.' C. prints a comma after *rumpas* and dismisses Wagner's view that *si—rumpas* is a wish with the remark that "the sense clearly is 'if you can overcome your destiny you shall be Marcellus,'" and afterwards adds that this means 'a true Marcellus.' I have pointed out fully in an edition of *Aeneid* 6 the objections to Conington's view, (1) the strange form of conditional sentence *si rumpas, eris* instead of *si ruperis, eris*, (2) the fact that Marcellus was one of the souls destined to be born

again, so that the words 'if any way thou mayest break the bars of fate' have no meaning, (3) that *si qua rumpas* expresses almost despair of a result happening, whereas Marcellus had actually been born, (4) that the 'cruel fate' of Marcellus can only refer to his early death, (5) that to speak of the heir of empire in the presence of Augustus and his mother as '*a* Marcellus' is an anticlimax amounting to bathos, (6) that the words *tu Marcellus eris* are infinitely more powerful rhetorically when made a separate sentence. '*Tu Marcellus eris—ce mot dit tout,*' says M. Benoist, and no better instance of his judgment could be given than this terse comment.

T. E. PAGE.

#### JACOBS' FABLES OF AESOP.

*The Fables of Aesop as first printed by William Caxton in 1484 with those of Avian, Alfonso and Poggio, now again edited and induced by JOSEPH JACOBS.* London. Published by David Nutt in the Strand. MDCCCLXXXIX. (Bibliothèque de Carabas Series.)

As there are indications that the early history of the Fable is about to be pressed into the service of those who maintain the thesis that the (ancient) Greeks borrowed all they possessed from the Jews, it is very desirable that both supporters and adversaries of that thesis should study what the editor of *Folk-Lore* has to say on the history of the Aesopic fable. What Mr. Jacobs has to say is briefly as follows:—'Most nations develop the Beast-Tale as part of their folk-lore, some go further and apply it to satiric purposes, and a few nations afford isolated examples of the shaping of the Beast-Tale to teach some moral truth by means of the fable properly so called. But only two peoples—independently—made this a general practice. Both in Greece and in India we find in the earliest literature such casual and frequent mention of Fables as seems to imply a body of Folk-Fables current among the people. And in both countries special circumstances raised the Fable from folk-lore into literature' (211). In Greece the circumstances were political, in India religious. 'In Greece during the epoch of the Tyrants, when free speech was dangerous, the Fable was largely used for

political purposes. The inventor of this application or the most prominent user of it was one Aesop, a slave at Samos whose name has ever since been connected with the Fable.....About 300 B.C. Demetrius Phalereus, whilom tyrant of Athens and founder of the Alexandria Library, collected together all he could find under the title of *Assemblies of Aesopic Tales*. This collection.....was turned into neat Latin Iambics by Phaedrus, a Greek freedman of Augustus, in the early years of the Christian era' (212). Now let us turn to India. 'In India the great ethical reformer Sakyamuni initiated (or adopted from the Brahmins) the habit of using the Beast-Tale for moral purposes, or in other words, transformed it into the Fable proper.' (213). These fables were carried to Ceylon, and thence were conveyed by a Cingalese embassy to Alexandria about A.D. 50. In the Roman world the two collections, the Greek and the Indian, 'were brought together by Nicostratus, a rhetor attached to the court of Marcus Aurelius. In the earlier part of the next century (c. 230 A.D.) this *Corpus* of the ancient fable.....was done into Greek verse with Latin accentuation (choliambics) by Valerius Babrius, tutor to the young son of Alexander Severus.'

Thus far all is clear: there are two streams of fable, Greek and Indian, having their confluence at Rome, but having quite separate and native sources—neither is derived from the other. But thus far we have not come to the interesting point, i.e. the difficulties. Let us look at the difficulties. There are

certain Greek fables, occurring in or referred to by Solon and Theognis, which bear a resemblance to fables in India that can only be accounted for on the supposition that borrowing has been going on. Now obviously Solon and Theognis could not have borrowed from the Buddha: the dates forbid. Did, then, the Buddha borrow? 'It is not so, nor 'twas not so, but, indeed, God forbid it should be so,' in effect says Mr. Jacobs. As early as Aeschylus, the Greeks were conscious that some of the fables current amongst them were of foreign origin; and they called these immigrant fables 'Libyan.' Mr. Jacobs identifies the fables in Solon and Theognis as 'Libyan' = foreign. In order to take the further step and make 'foreign' = 'Indian,' he modifies his outline theory, and assumes that the fable existed in India before the Buddha. This assumption is in its turn based on a conjecture, viz. that before the Buddha there existed a collection of fables attributed to a sage named Kāsyapa. Some of Kāsyapa's fables percolated, probably through Persia, into Greece and appear in Solon, Theognis and elsewhere.

But with the exception of these 'Libyan' fables of Kāsyapa, Mr. Jacobs does not postulate borrowing between Greece and India. On the whole and in the main the two countries were independent: some fables may have been borrowed, but the development of the Beast-Tale into the Beast-Fable was effected by each country without any hint or assistance from the other.

And now about Jewish fables. The majority of those Jewish fables which resemble Indian fables were derived from the same Cingalese embassy as brought Indian fables (ultimately) to Rome. Some few, very few, there are which were carried probably from (possibly to) Ophir, i.e. Abhira at the mouth of the Indus, along with the peacocks, monkeys and almug trees mentioned in I. Kings x. 22. Finally there are one or two native Hebrew fables (those of Jotham and Joaz), which from their isolation are to be regarded as sporadic, and not as indicating that the fable ever became an ordinary form of apologue amongst the Hebrews.

This outline of Mr. Jacob's theory is unjust to him, inasmuch as it gives no intimation of the wide erudition, the patient labour, the masterly control of facts, the lucidity, light and lightness which pervade his volume. But the merits of his theory of the ancient history of the Fable will become apparent, I think, if it is compared with another theory on the same subject,

which was not known to Mr. Jacobs when he wrote his work. It is Gruppe's theory—which I give, premising that only the outlines can be given as Gruppe has not yet given his evidence for it to the world.

Gruppe writes as follows. 'As early as the second millennium before Christ, we find a richly developed literature in the shape of tales in Egypt. These tales contain a large number of the typical features of the later *Märchen*: like the *Märchen* they introduce plants and animals behaving and speaking like men and interfering with the fortunes of men. This body of tales spread to Asia Minor and thence on the one hand to India (where we find the poets of the Rigveda already acquainted with it), and on the other to Greece. In the latter however it was overshadowed by the growth of a higher form of literature, Epic poetry, and finally, as far as we know, completely crowded out by it; so that we can only infer its existence from its after-effects on Epic. In the blossoming literature of the Semites of Asia Minor two new forms of literature were evolved out of the tales above mentioned, neither of which occurs, at any rate as far as we know, in ancient Egypt: they are, first, the Beast-Tale in the narrower sense, in which animals appear by the side of and in the place of men, with characters of a fixed type; and, second, the Beast-Fable, of which, with the exception of some dubious traces in Greek writers (e.g. Hdt. ii. 68, cf. Grimm *Reinh. Fuchs*, p. cclxxxi.), the only representative from Egypt is a specimen, probably borrowed, that occurs in a very late papyrus—a poor version of the fable of the Mouse and the Lion. Of Beast-Tales scattered fragments only occasionally found their way into Greek literature. The Beast-Fable on the other hand became known to the Greeks through a large collection of fables, probably a Phoenician compilation, about 600 B.C., and was improved by them. Eastwards the Beast-Tale, like the Beast-Fable, spread to India probably through the mediation of Syrian—the heir to Assyrian—literature. From India it returned, metamorphosed by Buddhism, to Asia Minor, whence it travelled by its familiar path to the West.'

With regard to Jewish fables, Gruppe says: 'From at least the seventh century B.C. a body of Beast-Tales and Beast-Fables can be traced in the literature of the peoples of Asia Minor. Amongst the Hebrews they were so current that it was frequently merely necessary for a Biblical writer to make the slightest allusion to them, in order

to be understood. The Cuneiform inscriptions have given us some fragments (incompletely translated in Smith-Delitzsch *Chald. Genes.* 133 ff.). And finally: 'That Semitic collections formed the basis of both Indian and Greek Beast-Tales and Fables, is the less open to doubt, inasmuch as in every case in which we can compare both the Indian and the Greek version with a West-Asiatic version, the West-Asiatic is closer to the Greek than to the Indian. Thus for example Greek Beast-Tales differ, as is well known, from Indian, in the fact that the cunning beast of the former is the fox, of the latter the jackal. On the one hand the Semitic languages agree most with the Indian in giving the jackal the purely general name of the 'shouter'; but on the other hand, like the Greek, they attribute cunning to the fox and not to the jackal. In this case we have a definite indication to mark Greek literature as the borrower: O. Schrader is quite right in calling attention, in Kuhn's *Zeitschrift* 1889, p. 465, to the fact that the fox is not yet known to Homer as the cunning beast.'

This is a theory of very different quality from Mr. Jacobs'; and every one will, I think, admit that the sobriety is all on the side of the Englishman. In his application of the borrowing theory, Gruppe is absolutely intemperate: he will not even allow the Greeks and Indians to have spontaneously conceived the idea of animals talking—they must have applied for a loan of this advanced conception to a Jew—and even he had not the moneys himself but had to borrow them from a friend, an unconscionable dog, in Egypt. Mr. Jacobs on the other hand temperately admits that 'the tendency to use the Beast-Tale for that purpose [*i.e.* as an apologue] and the origin of the Beast-Tale itself as a "survival" of Animism may be explained on the hypothesis' that resemblances in the folk-tales of different nations 'are due to the identity of the human mind at similar stages of culture: the tales are similar because the minds producing them were alike.'

As regards the Beast-Tale, all the probabilities and all the analogies are on the side of Mr. Jacobs, and against the theory that M. Maspero's *Contes Egyptiens* circulated in prehistoric Greece. And when we proceed from the Beast-Tale to the Fable, we have again to admire the moderation and judgment displayed by Mr. Jacobs: he is willing to admit that, as the Beast-Tale is widespread, so the tendency to develop the Fable out of it may have manifested itself in more than

one place. Whether it did manifest itself in more than one place is a question of fact; and Mr. Jacobs has evidently based his theory on the facts and not made his theory first and his facts afterwards. The facts appear to him to indicate that the tendency in question did manifest itself effectively in two places—Greece and India—and sporadically in a third. But this conclusion, which seems to be the reasonable conclusion, is not inconsistent with the supposition that some exchange took place between the two (or three) places of production. Again we have a question of fact. And again Mr. Jacobs seems to have been guided by his facts and not by his theory. Now this is a very different mode of procedure from that followed by most inquirers into the early history of fable. They have assumed, without investigation, that there could only be one place of production, and that the whole history is one of borrowing. But as between Greek and Indian there could have been no wholesale borrowing; for, as Mr. Jacobs says with his usual admirable common sense, 'it is idle to talk of a body of literature amounting to 300 numbers being derived from another running also to 300, when they have only a dozen items in common.'

With regard to the Jewish fables, wholesale lending on the part of the Hebrews to the Greeks is quite impossible. It is out of the question to maintain 'the derivation of a body of 300 [Greek] fables, some of which can be traced back to the fourth and fifth centuries B.C., from some 25 to 30 fables, the earliest of which is of the beginning of the second century A.D.' Nor can the Hebrews have lent in large quantities to India, for there are 300 Indian fables 'of which not more than a score or so can be traced elsewhere, whereas the Jewish list runs to about thirty, of which all but six, or perhaps four, can be traced either to India or Greece, or both.' Indeed, Mr. Jacobs is right in refusing to make the Indians or the Greeks, amongst whom the fable is normal, borrow the Fable from the Jews, amongst whom it was but sporadic. The Jews must have been the borrowers on this occasion; the only question is—From whom? Mr. Jacobs says from the Indians, on the ground that 'where the Greek and Indian forms of the fables common to the three differ, the Jewish form agrees with the Indian, not the Grecian.' Thus, there is a fable in the Talmud in which a bird removes a bone that has stuck in an animal's throat. A similar fable occurs in Greece and in India; and the question, which of the two

countries the Talmudic fable comes from, is answered at once when we find that the animal (which is a lion in the Talmud) is a lion in the Indian fable, but a wolf in the Greek. On the other hand, Gruppe, it will be remembered, maintains that the Jewish form agrees with the Greek and not with the Indian; and, although the facts seem (at present) against him as regards those fables common to the three nations which are already known, still there remains in his favour the fact that the type of cunning with the Greeks and Semites is the fox, with the Indians the jackal. But unfortunately for Gruppe this fact affords no support to his main thesis, when we have once recognized the impossibility of deriving a *corpus* of 300 fables from one of 30. If the Semites borrowed—and Mr. Jacobs seems to me to be confining himself to his proved facts when he affirms that they did borrow some fables from India—then it is obvious that they borrowed the idea of the fox as the type of cunning from the Greeks and not from the Indians; nor does this seem to be improbable, in spite of Mr. Jacobs' remark that 'the smallness of the total number [of Jewish fables] precludes the possibility of the Jews having had access to more than one collection.'

Having noted the points of difference between the theories of Gruppe and Mr.

Jacobs, we ought also to observe the points in which they agree. They both reject the Egyptian or African origin of the Fable; and we ought to hear no more of it. They both put the appearance of a body of fable amongst the Greeks at about 600 B.C. They agree in admitting that some fables in the Roman collections have come from India, through the mediation of Buddhism (though they differ as to the route). Finally, they both postulate early communication between the Semites and India.

The tendency of the whole discussion is, I think, to confirm the principle that when similar tales are widely spread the similarities are not greater than may be accounted for by the independent action of similar minds. This is illustrated by the Beast-Tale and even by such a fable as that of the Belly and Members. On the other hand, when the similarities are so great that they can only be accounted for by the borrowing theory (which is only the case with a small percentage of Beast-Fables), the area over which the tales are distributed is limited, either in actual extent or by facility of communication. Or we may put it: unless the area of distribution is thus limited, the presumption is against the borrowing theory.

F. B. JEVONS.

#### HILGARD'S GREEK GRAMMARIANS.

*Grammatici Graeci Recogniti et Apparatu Critico Instructi. Partis quartae volumen prius. THEODOSII ALEXANDRINI Canones et CHOEROBOSCI Scholia in Canones Nominales. Leipzig, 1889. Teubner. 14 Mk.*

THIS volume, edited by Alf. Hilgard and belonging to the monumental series of Greek Grammarians under the general direction of Uhlig, lacks an introduction. The last modern editions of these grammatical treatises, as quoted by Hilgard, were contained in Vol. III. of Bekker's *Anecdota* (Berlin, 1821), and the edition of Choeroboscus's Scholia by Gaisford (Oxford, 1842). Apart from the undoubted statement that Theodosius was older than Georgius 'Choeroboscus,' the exact date of both remains in abeyance. Schoell, in his chronological tables, and the writers in Pauly do not agree. The oldest MS. used by Hilgard is one of

Munich (310) of the ninth or tenth century. Most of the others are of the fourteenth and fifteenth.

The 'Introductory Rules' of Theodosius on the inflexion of nouns are really a long series of lexical articles on special words, presenting however a vastly greater amount of casuistry than analogy; and, for modern purposes, probably more useful to the lexicographer than to the grammarian. The radical point is that there is absolutely no perception of stems as yet. The *Rules* are crudely empirical. *Αἴας, Αἴαντος* is followed by *κοχλίας*, a vowel-stem. Then follow *Λάχης, Χρύσης, Δημοσθένης, Ἡρακλῆς, Πάρις, ὄφεως, μάντεως* are noted as Attic, *ὄφις, ὄφεις* being treated as the normal inflexion. 'Κανὼν' 9, on *χαρίεις*, in discussing the vocative, says (and this may serve as a type of the treatment): 'the vocative of these is given in two ways: ὦ χαρίει because the words



ending in  $\sigma$  with a diphthong make the vocative by dropping  $\sigma$ —ὁ παῖς, ὦ παῖ, ὁ Πηλεΐς, ὦ Πηλεΐ—and ὦ χαρίεν, because every neuter adjective, if it be inflected parisyllabically, is identical in sound with the accus. masculine, τὸ σοφὸν and τὸν σοφόν, τὸ εὐγερὼν and τὸν εὐγερὼν, but if it has an increase of syllables, is identical with the vocative masculine, e.g. τὸ ἄρσεν, ὦ ἄρσεν, τὸ σῶφρον, ὦ σῶφρον; thus then the vocative will be ὦ χαρίεν IN ORDER THAT IT MAY BE IDENTICAL WITH THE NEUTER (ἵνα ὁμοφωνήσῃ τῷ οὐδετέρῳ). The deviation from the Attic (treating the latter as a dialect merely) may be observed also on p. 13, where πῆχτος and πελέκεος are given. In rule 14 πλοῦς is placed in juxtaposition with πλακοῦς. Copious comments on accent and quantity make us realize the growing divergence between Byzantine utterance and classic usage. The nominative case is the basis of treatment throughout, and the grammarian fails to perceive how the inflectional  $\varsigma$  of that case often veils or modifies the real stem of the nouns. 'Rules' are given e.g. for finding the gen. of πέριξ and that of τέττις, of μύρμηξ and βούπληξ, of λουτήρ and αἰθήρ. The inflexion of feminines follows, p. 25 *sqq.*, where at the outset the 'a pure' is introduced: μαῖα, σφαῖρα, but Μοῖσα, -ης, etc. The feminine dual article τὰ, ταῖν, is used throughout, and the vocative dual regularly given; mere ballast, but probably old tradition. After the treatment of neuters there is a series of observations on accent, case for case, useful even now. Under the accent of gen. plural of monosyllabic words (of the third declension, as we should say) Theodosius enumerates nine exceptions: τίνων, πάντων, Τρώων, δμῶων, παιδῶν, θῶων (jackals), κράτων, δάδων, λάων (stones). Of the gen. plur. (of the  $\alpha$  stems, as we say) there are exceptions: χλοῖνων, χρήστων, ἐτησίων of masculines, and of feminines ἀφύνων. Theodosius observes also that feminines when identical in form with masculines share the accent of the latter in gen. plural: Ῥοδίων, δούλων, φίλων, but ταχειῶν. In the case of πορνῶν, fem., masc. πόρνων, πετρῶν, πέτρων, the feminine was the original word. [In this paragraph Aristarchus and Ammonius are quoted.] Of neuter exceptions he quotes ὧτων, φώτων, γούνων, δούρων.

In his treatment of verb-inflexion  $\omega$  and  $\mu$ -verbs are made the two chief classes, the former in the school practice being called 'the great verb,' p. 82, τέλος τοῦ μεγάλου ῥήματος. The verb τύπτω being the paradigm is subjected to all and every kind of

inflexion, possible and impossible: τύπτω, ἔτυπτον, τέτυφα (τέτυπα is trm'd perf. middle), ἐτετύφην (middle pluperf. ἐτετύπειν), and 2nd aor. ἔτυπον. After τύπω there is given τυπῶ as '2nd future,' τύπτομαι, ἐτυπτόμην, τέτυμμαι, ἐτετύμην, ἐτύφθην, ἐτύπην, ἐτυψάμην, ἐτυπόμην, τυφθήσομαι, τυπήσομαι, τύψομαι, τυπούμαι ('2nd fut.'), τετύψομαι. The aim of this Procrustean performance is obvious. 'Unity' of treatment at the cost of everything else. The 'first dual,' -μεθον, is regularly given. The close observation of accent is one of the few features which even now endow the *Rules* with some value. Consciousness of phonetic factors is rarely shown, e.g. p. 66, τύφθῃ, not τύφθῃθι: διὰ τὸ κακόφωνον. But dropping that which time and the advance of science has indeed long since discarded, we may perhaps do a slight service to the general reader by presenting briefly a conspectus of terminology.

The cases: nom. generally ἡ εἰδέα (πῶσις) or ὀρθή [Theodosius never uses the prototype of 'nominative,' ὀνομαστική, cf. Choeroboscus, p. iii.], gen. γενική, dat. δοτική, acc. αἰτιατική, voc. κλητική. Numbers: ἐνικά, δικά, πληθυντικά. Genders (γένη): ἀρσενικόν, θηλυκόν, οὐδέτερον: μονογενής, of one gender. Other technical terms are: λήγειν, to have the ultima so or so; παραλήγειν, to have the penultima so or so; φωνήεντα, vowels; σύμφωνα, consonants; ἀμετάβολα, liquids; ἀπλά, simple; σύνθετα, compound; σεσημειῶσθαι (rarely ὑπεξηρῆσθαι) to be an exception to a κανών; κλίνειν, κλίσιν, to inflect, inflexion; συναίρειν, συναίρεσις, to contract, contraction; χρόνος, quantity; μακρός, long; βραχύς, short. The terminology of accent (τάσις, generally τόνος) has reached us virtually without change; ἀναβιβάζειν, to make the accent recessive, the opposite being καταβιβάζειν. Iota subscript is ἰ ἀνεκφώνητον. The verb (ῥήμα): 1st, 2nd, 3rd person, πρῶτον &c. πρόσωπον; voices (διαθέσεις): ἐνέργεια, πάθος, μεσότης. Tenses (χρόνοι): present, ὁ ἐνεστώς χρόνος; imperf., ὁ παρατατικός (more felicitous than the Latin); perf., παρακείμενος; pluperf., ὑπερσυντέλικος; pret., ἀόριστος; fut., μέλλων; fut. perf., μετ' ὀλίγον μέλλων, or Attic future. Moods (ἐγκλίσεις): ὀριστική (ind.), ὑποτακτική (subj.), εὐκτική (opt.), προστακτική (imperat.), ἀπαρέμφατον (inf.), μετοχή (part.). The subj. was regularly drilled in conjunction with ἐάν: ἐάν τύπτω, ἐάν τύπτῃς, ἐάν τύπτῃ, κ.τ.λ., not a bad way of coupling one of the chief functions with the inflexion.

In the  $\mu$ -verbs the familiar usage of Aeolic is noted at the outset. τιθεῖσι is given for τιθείω. τεθείκα: the -ει- is called a



Boeotian formation. *ἔθηκα* is inflected in all persons.

The commentaries of Choeroboscus are too discursive and academic to admit of a concise abstract.

The strongest general impression carried away from these pages is that of the substantial immutability of grammatical ter-

minology on the one hand, and the *à priori* dogmatic attitude of grammatical *τέχνη* in those Byzantine times, as if the human body had been created according to the canons of the anatomist.

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#### PRONUNCIATION OF ANCIENT GREEK BY F. BLASS.

*Pronunciation of Ancient Greek*, by F. BLASS.  
Translated from the Third German edition with the author's sanction by W. J. PURTON, B.A. Cambridge University Press. 1890.

THIS is a good translation of an excellent book. Whatever may be the opinion of teachers as to what is pedagogically desirable or practicable in the pronunciation of Greek, there can be no doubt as to the importance of knowing the phonetic value of the alphabetic symbols in their ancient use. To those who seek such a knowledge this book is the one safe resort.

It is the purpose of this notice to call attention however to the English edition rather than to the original, and it is therefore with the translation that it must busy itself. This is, as we have said, on the whole a good one. The English idiom has in most cases asserted the mastery, but the German *schon, noch* and *wohl aber* are no easy prey, and here and there have maintained themselves; witness such expressions as, 'It appears then, that *already* in the Roman period etc.' (p. 63); 'This was in the course of the fourth century *already* employed for the short sound *also*.' A clumsy and even misleading translation of *wohl aber* occurs on p. 89: 'Modern Greek has in such cases no nasal, omission *on the other hand* occurs as in *γίνονται: πρᾶμμα*.' The original is: 'Das Neogr. hat in solchen Fällen keinen Nasal,

wohl aber Tilgung wie in etc.' It seems hardly possible that the translator could have understood his author here.

Certain renderings strike us too as somewhat forced; thus (p. 8): 'So shifting is pronunciation, and so stable writing, juggling away (*über — hinwegtäuschen*) as it does the most important changes. But the enquirer must not allow himself to be juggled with (*sich täuschen lassen*) etc.' So (p. 42) 'Every one knew by the light of nature (*wusste ohne weiteres*) that *oikos* and *hypós* were, etc.' 'Falls foul of' (e. g. p. 12) is repeatedly employed as the equivalent of '*steht im Gegensatz zu*.'

On page 53, line 11, 'inscriptions of the third century' should read 'of the fourth to the first century.' In the preface, p. vi., are given the phonetic value of the letters used in transliteration; thus '*ā* must be pronounced as in *father*, *ā* as in *man*, *i* as in second syllable of *quinine*, *ī* as in first syllable of *quinine*, etc.' What more unfortunate illustration could be chosen than this Protean *quinine*?

It seems to us furthermore a serious impairment of the usefulness of the book that the pagination of the original edition has not been, as it easily might have been, preserved in the margin, and most especially, that the current numbering of the foot-notes has been changed to a numbering by pages.

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#### WHARTON'S ETYMA LATINA.

*Etyma Latina*, by E. R. WHARTON, M.A.  
Pp. xxxiv. and 152. Rivingtons, 1890.  
7s. 6d.

THIS book consists of a Preface, a note on Hidden Quantities, list of Abbreviations, a

select list of Authorities, Introduction, Etymological Lexicon, and Comparative Etymology.

We are inclined to regret that Mr. Wharton has brought his peculiar views on classical philology before the public in a

form which lays him specially open to criticism. As far as we can gather from a study of his work Mr. Wharton seems to belong to an entirely different school from the writer of this article, and might justly reply ὅτω δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα | κείνός τ' ἐκείνα στεργέτω καὶ τὰδε. Since however his methods bear a dangerous similarity to those of the modern science inaugurated in Germany and not without exponents in England, we feel compelled for the purposes of review to assume that Mr. Wharton belongs to that school, hoping that, if he intends to revolutionize the science once again, he will accept our apologies and disclose his methods in a more definite and tangible form.

Assuming then, as we are bound to do in default of other evidence, that Mr. Wharton accepts the methods of Brugmann, Paul, Osthoff and other names which will be found in the list of authorities, what are we to say of this book? It undoubtedly shows much labour; contains useful hints, not few even brilliant derivations; and yet it must be condemned.

The difficulty which meets the uninitiated at the outset in studying modern philology is its technical symbolism; people are unduly frightened by the appearance of -iijn and a 'non-labialised velar' is regarded with dismay. Under these circumstances and just when the accepted signs are beginning to be handled with more familiarity, it is surely unwise to add to the confusion by appearing before the public with a rival system, especially when no explanation is afforded, and with the aggravation of colloquialisms which may be exemplified by the following quotation.

'anser, goose = \*hansis Mr. gēis swan, Lit. žāsis goose O. Slav. gāsī (with *g*- from Teutonic), cf. (1) GHANS- Ags. gōs, Sk. haṅsas, GHANS- χήν; (2) GHAN- Ags. gandra gander E., ganot gannet E.

Not add Arm. sag goose quasi = \*gas: as soon make dog the Classical form whence Teutonic cat quasi = tac.<sup>1</sup>

Another essential which ought to be borne in mind is that the non-technical world should be given whole truths only and not conjectures. The belief that in philology every man does what is right in his own eyes has not yet vanished, and assuredly this book will not do much towards dispelling it. Not only are all the modern methods of getting round a difficulty employed without scruple, but most of the

ancient ones are also used, and if all else fails the word is either 'borrowed' or 'dialectic.' The frequent use of the latter term can only be justified by a subversal or renegation of Paul's position, which, as it is not forthcoming, need not be discussed.

These objections are taken from the point of view of the untechnical reader and, to sum up, we fear that he will only derive advantage from the isolated facts on other subjects which are found in the book, although he may by careful study pick up sufficient jargon to disguise ignorance.

If on the other hand we regard the work not as a popular manual but as a contribution to the literature of the science, it contains, as was said above, many brilliant conjectures. But here also many objections must be taken. The form of the work is unhappy. Latin is and always will be the despair of scientific philology for reasons which are obvious: in the first place what we are told of the origin of Rome is strongly against any original purity of stock, so that, as Mr. Wharton would put it, they must all have begun by talking 'dialectically'; and in the second place, our records are doubly imperfect—imperfect in that we have, comparatively speaking, no archaic records, and in that the literature on which we mainly rely is as far from representing the spoken language of the people as any literature could well be. If then—provided that no new storehouse of information becomes accessible—the rules of scientific philology ever reduce to order all the words in the Latin dictionary, it will mean that the rules themselves are so elastic as to be valueless. The extent of our ignorance could not be more clearly exposed than by adopting the dictionary form, and consequently the temptation to wild conjecture is great. We are told in the Preface that 3055 out of the 4320 Latin words which do not 'sufficiently explain their own formation' are 'treated' in this work; there could not be a better illustration of our remarks above than the fact that with all Mr. Wharton's ingenuity, of which specimens will be given below, over 10 per cent. of these 3055 have to be 'treated' in silence. About 450 are derived from Greek—many of which seem to us 'sufficiently to express their own formation,' e.g. '† philyra lime-tree: φιλύρα'—under 50 with some plausibility from other languages, and about 100 on the assertion of Roman grammarians (which counts for nil on such a point) or with a mere pretence at reason, as when *buxus* is traced (through πύξος) to Paphlagonia because Catullus has *Cytore buxifer*: and *rosa* is given as Os-

<sup>1</sup> This is not meant seriously. It is either a joke to relieve the dry study of linguistics, or a self-congratulatory 'How much taller I am than Papa.'

can because Vergil has *rosaria Paesti*. So *Gallicis cantheriis* relegates *cantherius* to Gaul, *Maurorum attegias* makes the latter word Moorish, and the Celtic origin of *petorritum* assigns all names of wheeled vehicles to the same language. Nay, we have to go to 'some Celtic dialect' (which is scientific but vague) for *quadrus* and *quadra*, the reason being that they conflict with a rule of Mr. Wharton's that *d* before *r* becomes *t*. Parenthetically we may here observe that most of the derivations by which this rule is supported may be considered matters of opinion, but not when we find *nutrio* ascribed to a root *NED* in *νήδνμος* (!): we think most readers will prefer the normal analysis *νη-δν-μος* from the root of *δνή* &c. with the negative prefixed. The testimony of grammarians to the origin of a word is accepted or not according to the urgency of the case: thus under *lanista* (of which we may in passing notice the brilliant identification with *danista*) we find

'Isid. calls it Etruscan, only because the use of gladiators came from Etruria'; but under *andabata*, 'Gaulish (cf. *Gallus* for *mirmillo* Fest.)', while as to Isidore's reasoning it may be paralleled by numerous instances such as '*cantharis* beetle: Egyptian (the beetle worshipped in Egypt)?' Other conclusions are reached on grounds which are even more extraordinary: thus it is suggested that *gingiva* is Gaulish 'as first in Catullus': the derivation of *corbis* from *corbis* a basket is quaintly supported by 'Ar. Ach. 333 *λάρκος* charcoal-burner's basket'; after this, no one will be surprised to find that *cortina* is from *curtus* because Lucretius speaks of *dolia curta*.

Perhaps however most discredit will be cast on philological method by Mr. Wharton's toolively imagination both on the treacherous ground of analogy and in tracing connexions in sense. As regards the former it may be possible to believe that *posca* owes its termination to *esca*, but who can credit the statements that *marmor* has the ending of *aequor*, *celox* (= *κέληξ*) of *velox*, *autem* of *septem*, *spinter* of *tuber*, that *caepe* is 'quasi Adj. Neut. (like *turpe*)' and the like? This dangerous weapon is even employed without necessity, as when *facilis* is pressed in to account for *dapsilis* which, like *facilis* itself, is only another example of the absorbing power of -i-adjectives in Latin as a class. As for the unexplored region which rejoices in the name of semasiology, we fear that any system will fail to take in the following flights. *Norma* a square is derived from *nonus* 'ninth' as being 'shaped like L the

9th letter in the Etruscan and Faliscan alphabets.' Now, to begin with, the essential part of a 'square' is its right angle: the angle of an Etruscan L is anything but a right angle. Nevertheless a Roman preferred to use it as a simile, and, lest he should make himself too clear, he simply described the letter by its numerical order in a foreign abecedarium, leaving it to the hearer's ingenuity to work out the connexion. Astounding as this is, it is still more astoundingly paralleled by 'Rev. 22, 13 *ἐγὼ τὸ ἀλφά καὶ τὸ ὦ, πρῶτος καὶ ἔσχατος*.' There is no other example to vie with this, but one or two others are worth quoting: *parra* 'a bird' (surely a misleading translation) is from '*\*parsa* a companion' and goes with *parricida* which is thus reduced to an infraction of the game-laws: as it was important to have as many original derivations as possible (the Preface contains a list) no mention is made of Fröhde's convincing equation of the first element in *pāri-cida* with the Homeric *παῖ* 'kinsfolk.' Sometimes a needlessly tortuous sense-connexion is traced, as when *†bracchium* is accounted for as being 'shorter than the leg': it of course denotes the fore-arm which is shorter than *lacertus*, the upper arm. Again the derivation of *pater* from *pater* (which we had independently formulated) is detracted from by the far-fetched explanation of *pater patratus* 'the father who acts as such.' It really means the *pater* who had a *pater* and so excluded all but free-born citizens (of two generations, if *pater* be taken = senator).

The reader who has been trained on the exact methods will find many severe shocks awaiting him. Words are attributed to the *Ursprache* such as *ō-v-eom*, *som-lōs*, *tñ-ñ*, and even *sm-lo-*. For this he will be partly prepared by the statement in the Preface that the same symbol (fr.) means both 'from' and 'connected with'; i.e. it signifies alike the relation which *mors* bears to *morior* and that which *δίκη* bears to *δικάζω*. After this we need not be surprised to find three stems given under *aevum* (we use Mr. Wharton's orthography throughout) in this order *AIVOS*, *AIVÓN*, *AIVES-* although the first and third are connected by Ablaut, and the second has a quite different formative suffix corresponding to *ai-uen* in the Gk. *αἰέν*. Amid these heresies smaller transgressions like *δαός* = *δῆρ-ός* pass almost unobserved, but we cannot leave unnoticed the assertion in the Preface that the older Iguvine Tables are written in the Etruscan alphabet. The appendix on Comparative

Etymology we are compelled to leave untouched, merely noting that Mr. Wharton is to be added to the number of those who confuse *πρόθεσις* and *πρόσθεσις* (p. 133).<sup>1</sup>

Before concluding this notice it may be well to explain why we condemn this attempt, when no better is forthcoming and when scientific methods confessedly yield so imperfect results. The reason is that making etymologies is no more the end of scientific philology than making new fossils is the end of geology. New etymologies, if sound, are welcomed, but it is not for themselves, nor even for the laws to which they lead, but for the proof of those laws, *i.e.* the reason which underlies them. Mr. Wharton, by many of his ingenious derivations, does give

<sup>1</sup> The latter at least ought to be written in English characters as to the best of our belief it is not used by any Greek grammarian.

some new laws, but without any attempt at proof and in the republic of science ipse dixit even backed by the highest reputation are not current coin. Thus the rule that original 'pretonic' *e* becomes *a* in Latin has a very good *prima facie* case made out for it by the examples, but no proof, and we must moreover take it, on Mr. Wharton's assertion, that the accent was pitch, despite all current theories upon Latin accentuation.

All this, as well as his statement (also *ex cathedra*) that the *Ursprache* had a *ü* (short and long) and that the *Ursprache* was once spoken, bears out the hypothesis which we mentioned at first, that Mr. Wharton belongs to, or is founding, a different school from that of Brugmann and Paul. If this be so, we can only apologise once more for treating his book according to our lights.

H. D. DARBISHIRE.

**Telegraphing among the Ancients.**—This monograph, by Mr. Augustus C. Merriam, is No. 1 of the Classical Series iii. of the *Papers of the Archaeological Institute of America*. Mr. Merriam begins by a collection of passages from poets and prosewriters in which any system of telegraphy, by beacons, shields, mirrors or torches, is alluded to or described. The collection, however, is incomplete, for the best and simplest system of transmitting actual words is omitted. It is described by Sextus Julius Africanus in *Κεστοί* c. lxxvi., and is an obvious improvement on the method invented by Cleoxenus and Democlitus (Polyb. x. 45). In the latter method, each party of signallers has a board, showing the alphabet in five columns, and the operator, by the number of torches in his right and left hands, indicates what letter of what column is to be read. Africanus says that his system was used by the Romans, though it is founded on the Greek numerical alphabet. Set up three posts, one for units, one for tens, and one for hundreds. The number of torches attached to each post will indicate a numeral of which the symbol is a letter of the alphabet. Clearly this system could be employed more rapidly, and for much greater distances, than the other.

But Mr. Merriam's chief concern is with the famous passage in the *Agamemnon*, 272-307, where the fall of Troy is said to be telegraphed to Argos by beacon-fires on the following points, viz: Ida, Lemnos, Athos, Euboea, Messapium, Cithaeron, the Megarid (Aegiplanctus), Arachnaeus. Mr. Merriam suggests that this line was selected in order to convey the news to many Greek peoples engaged in the common enterprise, and, though no contingent seems to have been sent to Troy from the neighbourhood of Athos, still the inhabitants of that mountain may have been paid to furnish a beacon, especially as there were Ciconians and Paonians in the Greek host. It is a more serious question whether such telegraphy was possible. *Solvitur navigando et ambulando*. From Mt. Chigri (1648 feet), on the mainland opposite Tenedos, both Lemnos, 60 miles away, and Athos, 109 miles away, are distinctly visible. The highest point of Lemnos is at the N.W. corner (1,410 feet). Hence Athos (6,500 feet) is very conspicuous indeed. From Athos

to Macistus (probably Kandili, 'a long line of precipitous cliffs' above Chalcis in Euboea) is 110 miles. Could a beacon be seen at this distance? Mr. Merriam cites evidence, from the officers of the U.S. Coast and Geodetic Survey, of which the following extract is typical. Mr. Assistant Colonna writes: 'I have seen from the top of Snow Mountain, in the Coast Range, fires burning on the summit of the Sierra Nevada, where certainly no light was of an intensity equal to what an ordinary ten by twelve framehouse would give if set on fire; yet the whole was plainly visible to the naked eye at a distance of about 160 miles. I think if you were to take a cord of well-seasoned pine wood, and pile it into pensso that it would burn with a good draught, you would have a blaze that could be seen at night, in fair-seeing weather, with the naked eye, 200 miles or over, provided the wind did not blow from the fire to you.' The evidence from mirror-flashing is still more precise and convincing. The ensuing stages are easier. From Macistus to Messapium (3,392 feet) is fifteen miles: thence to Cithaeron (4,620 feet) is twenty-six miles. Mr. Merriam identifies the Gorgopian lake with a small lake called Mavrolimné 'on the coast exactly between Bissa and Cithaeron' (Meliarakes, *Geogr. of Argolis and Corinthia*, p. 133, is cited as authority), but he is uncertain whether Aegiplanctus ought to be identified with Mt. Bissa (3,465 feet) or with Mt. Geranea (4,490 feet). From hence to Arachnaeus is twenty-six miles, with very high cliffs between, and from Arachnaeus to Argos fifteen miles. It is suggested that the zigzag line from Cithaeron to Argos was that actually used by the Athenians in *b.c.* 459 when they were in alliance with Argos but hostile to Corinth, so that the latter country could not be used.

J. G.

**Ferguson's Aid to Greek at Sight.** Pp. 360. Chicago, 1890.

THE author gives long lists of words to be committed to memory. Such a method is cumbersome, mechanical, and of questionable helpfulness. The second part of the book groups related words, and would be more useful to a student than the first part. The work could be used to advantage by those who have



already acquired a vocabulary, but would be of little service to beginners, for whom it seems primarily intended.

**Thurber's Vocabulary to the First Six Books of Homer's Iliad.** Pp. 159. Boston, 1890.

THIS book is too helpful, and yet not helpful enough. It should assume that the student knows where *ἐστί* is made; it should state clearly what words are not Attic, and should mark the ἀναξείνηνα. The student needs a Homeric Dictionary like the 'Wörterbuch zu Homer und der Homeriden' of Seiler-Capelle.

**White's Passages for Practice in Translation at Sight.** Part iv. Pp. 181. Boston, 1889.

AN admirable selection of passages from ten authors, giving a great variety of subjects and styles of writing, while each passage is complete enough to be interesting. The directions for the use of the book are clear and sensible. Professor White has been more successful than any other American in teaching his students to read large masses of Greek, and all who know of his achievements in this direction will welcome a work which will aid others to follow in his footsteps.

#### NOTES ON THE CONSTITUTION OF ATHENS.

##### THE DECELEAN INSCRIPTION<sup>1</sup> AND ATTIC PHRATRIES.

I RECENTLY had a little controversy with Mr. Tarbell on this subject in the *American Journal of Archaeology* (September, 1890). With some of his comments on my own criticisms I agree, with others I do not. I am not going to transfer this controversy to these pages, but I wish to say a few words on those points which receive illustration from our new *Respublica Atheniensium*.

First with regard to Demosthenes *Or.* lvii. I had inferred, from the order in which the witnesses are there called, that the *γενήτραι* were more distant from the individual than the *φράτερες*. No such inference is justifiable. The order is dictated by the order of the questions in the formula used at the anacrisis of the nine archons. Aristotle now gives us this formula in full (p. 138). I still think that the order in which the two bodies are referred to in sections 24, 25 of this speech is in favour of my view.

On the other hand, it is perfectly evident that the Demotionidae of the inscription are not the same as the phratry. The procedure there ordered is modelled on, or is at least parallel to, the procedure at the διαψήφισις of a deme thus described by Aristotle (p. 108): *ἐπατα ἂν μὲν ἀποψηφίσωνται (sc. οἱ δημόται) μὴ ἐλευθερον εἶναι, ὃ μὲν ἐφύσιν ἐς δικαστήριον, οἱ δὲ δημόται κατηγοροῦν ἀποδύνται πέντε ἄνδρας ἐξ αὐτῶν κ.τ.λ.* It is evident that the *Δεκελείων οἶκος* of the inscription is equivalent to the *φράτερες*, and that the Demotionidae are a more authoritative body. Who then are the Demotionidae? I should answer *γενήτραι*.

I had carefully avoided before, and have avoided here, the use of the word *γένος* or gens as equivalent to *γενήτραι*, and I should not have used 'phratry' as equivalent to

*φράτερες*. But certainly the *γενήτραι* were so called because they belonged to a *γένος*; the *φράτερες* because they belonged to a phratry. How is the relative position here assigned to *γενήτραι* and *φράτερες* reconcilable with the relative position of *γένος* and phratry? The question is one which will continue to be discussed, happily now with a narrower range for hypothesis.

Cleisthenes, as we now know for certain, left the *γένη* and phratries as he found them. τὰ δὲ *γένη* καὶ τὰς *φρατρίας* καὶ τὰς *ἱερωσύνας* εἶασεν ἔχειν ἐκάστους κατὰ τὰ πάτρια (*Resp. Ath.* p. 56).<sup>2</sup> There is no indication or suggestion that they were touched by any later constitutional reform. What changes did occur in their organization must have come from within, not from without; must have been adaptative, not radical. Before attempting to surmise what these changes were, it is necessary to examine the statements on the subject of the institution and constitution of *γένος* and phratry derived from Aristotle, Philochorus and other historians, and transmitted to us by the lexicographers. Aristotle, in describing the institution of the four tribes and their divisions, says that the original members of each of the thirty *γένη* which composed a phratry were thirty in number, and were called *γενήτραι*; these thirty members drew lots for the priestly offices (the fragment, from the still missing early chapters of the *Politeia*, is reprinted in Mr. Kenyon's edition, p. 173). He cannot have had any documentary evidence of this; it must therefore be an inference from the fact that, in times of which record did exist, each *γένος* contained thirty privileged members called *γενήτραι*. Philochorus probably gave a similar but more detailed account of

<sup>2</sup> It is better to suppose that in *Politics* vi. 4 *φρατρία* refers to Cyrene, than to find there a contradiction of this plain statement.

<sup>1</sup> *C.I.A.* 841 b, and *Eph. Arch.* 1888, p. 1.

the institution of the tribes, &c. According to him the thirty original members of each γένος were called ὁμογάλακτες, and afterwards γεννήται (*frs.* 92 and 93 in Müller, from Suidas *s.v.* γεννήται and ὁμογάλακτες). In other words, he knew of the existence in each γένος of thirty privileged members, called in old times ὁμογάλακτες, in later times γεννήται. He also knew of the existence in old times—times when the thirty were still called ὁμογάλακτες—of a class of members of γένη called ὀργεῶνες (*fr.* 94 in Müller, from Photius and Suidas *s.v.* ὀργεῶνες).<sup>1</sup> His account of the institution of the tribes, &c., must then have been more or less as follows (both he and Aristotle regarded it as a constitutional change—the first of the eleven μεταβολαί—see *Resp. Ath.* p. 140): 360 bodies, each consisting of thirty individuals, were formed and called γένη; thirty of these γένη were united to form a phratry; and three phratries were united to form a tribe. The thirty members assigned to each γένος belonged to two generations, hence they were called ὁμογάλακτες. The word can bear no other sense than that which it bears in Aristotle, *Politics* i. 1, παῖδες καὶ παίδων παῖδες, *i.e.* those whom it is possible for the same woman to suckle (it is no uncommon thing in Greece now-a-days to see a grandmother suckling her grandchild). As sons inherited their father's status, and as the population did not remain stationary, the number of members in a γένος could not be limited to thirty. The fiction that a γένος consisted of thirty members was however prolonged, I suppose by filling up vacancies from the eldest sons of members; and these thirty continued, like the original thirty, to call themselves ὁμογάλακτες or γεννήται. They alone were allowed to draw lots for the priestly offices.<sup>2</sup> The younger sons and their descendants, who did not succeed to the privileged position of ὁμογάλακτες, and therefore could not participate in the priesthoods of the γένος, although they were still members of it, founded among themselves distinct societies for purposes of worship, and hence were known as ὀργεῶνες.<sup>3</sup>

<sup>1</sup> Cf. Pollux iii. 52, a too brief summary of Philochorus, which, while it wrongly includes the ὀργεῶνες in the thirty, proves that Philochorus regarded them as members of γένη.

<sup>2</sup> See the fragment of Aristotle referred to above—ὅν αἱ ἱερωσύναι ἐκάστοις προσηκούσαι ἐκληροῦντο. In this limited sense we should understand Hesychius, ἔξω τριακᾶδος: οἱ μὴ μεταλαμβάνοντες παῖδες, ἢ ἀγχιστεῖς, κλήρου τελευτήσαντος πατρός. κλήρος does not here mean 'property,' but 'the right to draw lots for the priesthoods.'

<sup>3</sup> This suits the strict meaning of ὀργεῶν and ὄργια. Cf. Suidas ὀργεῶνες: οἱ τοῖς ἰδίᾳ ἀφιερῶμένοις θεοῖς ὀργιάζοντες.

This may be taken to represent the substance of the detailed account given by Philochorus of the origin and history of the γένη. His testimony, while valueless for the remote period when the γένη were instituted, is good for later periods. The γένη, as he knew them, each contained thirty privileged members, now called γεννήται, but formerly called ὁμογάλακτες, and a number of other members, with worships other than those of the γεννήται, and called ὀργεῶνες. Further, these ὀργεῶνες existed already at that early period when the privileged thirty were still called ὁμογάλακτες.

I will now submit the following hypothetical account of the changes which must have taken place in the organization of the γένη and phratries after the revolution of Cleisthenes, changes which explain the position in which the φράτρες of the Δεκελείων οἶκος stand to the Demotionidae, whom I identify with the γεννήται. The deme was the basis of the state from the time of Cleisthenes onwards. Membership of a phratry, however, carried with it religious and social privileges (political privileges only in so far as it was a necessary qualification for certain high offices): it was also legal evidence of citizenship and, as such, may have had more convincing power, in so far as phratries were, in practice, stricter than demes. The phratries were twelve in number, each consisting of thirty γένη. When Cleisthenes divided Attica into residential districts and made membership of a deme the sufficient condition of citizenship, the phratries and γένη were for a time dislocated and degraded: a large class of new citizens (νεοπολῖται) did not belong to them. They found it necessary for their continued existence that they should adapt themselves to the new conditions and assimilate the new element. The νεοπολῖται could not be received into the γένη, all the members of which, both γεννήται and ὀργεῶνες, were allied, or supposed to be allied, by blood. The phratries, each of which was a group of γένη not claiming a blood-relationship with each other, were more elastic, and the new citizens were received into them, not singly but in groups organized on the model of the gentile ὀργεῶνες,<sup>4</sup> but called θιασοί. The members of each phratry found themselves, after the revolution, distributed either among all the demes, or among a certain number. A further step in the process of adaptation to the new order was the subdivision of each phratry into a number of local sub-centres,

<sup>4</sup> It may be gathered from Athenaeus 185C, although the passage is corrupt, that the θιασῶται were distinct from the ὀργεῶνες.

called *οἶκοι*, and named after the most important of the demes over which they extended. This division may indeed have preceded the reception of the *νεοπολίται*, and have supplied a principle on which they were distributed among the phratries. Each of these local subdivisions of the original phratry had a phratriarch, and acted to a certain extent as an independent corporation. The *κοινὸν Δυναλέον* (*C.I.A.* ii. 600) is a union of two such small corporations, made probably to save expense in the management of property. The old phratry of which these *οἶκοι* were dependants, acknowledging the authority of its laws, still continued to exist, and held its meetings at its traditional sanctuary. The administration of this central phratry was in the hands of the *γενήται*, i.e. the thirty privileged members of each of its *γένη*. Thus while the members of the *οἶκοι* were spoken of as *φράτρες*,<sup>1</sup> the members of the central phratry were spoken of as *γενήται*. The members of any one *γένος* were of course also called *γενήται*. There were therefore three different senses in which the term could be used: (1) the members of a *γένος*, (2) the thirty privileged members of a *γένος*, (3) the nine hundred privileged members of the thirty *γένη* which composed a phratry.

W. R. PATON.

#### THE AUTHORSHIP.

It is doubtless premature to hazard hypotheses on the authorship of the work on the Athenian Constitution. At the same time two points seem to be established: the date at which the work was composed can be assigned on satisfactory evidence to the last few years of Aristotle's life, and the work can be safely identified with that which was quoted in the ancient world under Aristotle's name. As the work has always carried the weight of Aristotle's authority, it is probable that it was written either by the philosopher himself, or by one of his pupils under his direction. But the style is so different from the other works attributed to Aristotle, that, as Mr. Newman says, 'there seem to be many chances against the view that the treatise is from his pen.' If then we may assume, as the more probable theory, that the work was written in Aristotle's school under his supervision, it is likely that the philosopher corrected his pupil's work in some places, and it is possible, perhaps, that we may detect in the

treatise some traces of Aristotle's hand. Such traces, faint and uncertain as they may be, I think may be discovered in the earlier part of the work. In the first nine chapters there are four passages introduced by *οὐ μὴν ἀλλά*, particles which would naturally be used by a master revising his disciple's work, and it does not seem extravagant to recognize indications of Aristotle's corrections in these passages. In two of them (p. 3, l. 10; p. 27, l. 2) a previous statement is qualified and corrected; in two others (p. 16, l. 9; p. 20, l. 6), after alternative theories have been proposed, one is rejected and the other approved. Moreover all the clauses are parenthetical and the sentences which follow them are connected in sense and in construction with the passages preceding the parentheses. Lastly one of the clauses, *διὰ τὸ μὴ δύνασθαι καθόλου περιλαβεῖν τὸ βέλτιστον* (at the end of ch. 9), contrasts in style with the rest of the work and distinctly suggests the difficult brevity of the *Politics*.

L. WHIBLEY.

P. 3, l. 15.—The note here hardly sufficiently recognizes that a certain elective character must belong to primitive monarchy; a point nowhere brought out more clearly than by Professor Freeman in his *Growth of the English Constitution*. Pure hereditary monarchy demands not only elaborate rules of succession, but also (a greater difficulty) provision for a regency. It is not difficult to see how the elective right, confined at first to merely recognizing the representative of the kingly house, may have extended gradually to free choice first within that house and later within a class defined partly by birth and partly by wealth.

P. 10.—*οὐκ ἐλάττω δέκα μῶν ἐλευθέρων*. That the property classification in some form is at least as old as Draco is put beyond doubt. It was indeed probably older, as is shown by *πλουτίδην* page 3 line 15. The words *καθάπερ δὴρητο καὶ πρότερον* (p. 18, line 1) so far from being an interpolation are most important. Nor need we trouble much over the fact that Harpocration represents Aristotle as referring the institution of the four classes to Solon. The remodelling of the classes, and the characteristic name of the new first class (*πεντακοσιμέδωνοι*) we may with confidence attribute to Solon; and if our author (p. 13 line 1) uses the name in relation to the earlier classes of Draco's time the anachronism need not much surprise us. It seems clear that Solon's classes were based on *revenue*, while the earlier classes were

<sup>1</sup> Cf. Pollux iii. 52, *φράτωρ, ὁ μετ' ἐμοῦ φρατρίδων καὶ μετ' ἐμοῦ δημοτευόμενος*.

based on *capital value*. If we compare the two systems, we see (putting a drachma for a medimnus) that Solon's first class means a revenue of 5 minas a year. What would be the value of a property yielding 5 minas a year in Solon's time we can only roughly estimate. Certainly it would be more than 10 minas. If then we accept the reading *δέκα μινῶν* in this passage we must suppose that Solon considerably raised the qualification for the archonship. This is extremely unlikely. We should rather suppose him to have somewhat lowered it. I have little doubt that we should read here *οὐκ ἔλαττον ἑκα<τὸν> μινῶν ἐλευθέραν*. We are expressly told (p. 22, cf. p. 119) that the principle that the *ταμίαι* should be appointed from the first property class was recognized, at least nominally, in all ages of the constitution. A property of ten minas would not even gain admission to the third Solonian class. On p. 11, line 3 perhaps we may leave out *ἢ* after *ἔλαττον*, as H and *ἐκατὸν* may be a dittography.

E. S. THOMPSON.

P. 5, l. 2. This theory as to the origin of the office of Polemarch is alluded to in Schol. Plat. *Phaedr.* 235 D *ὁ πολέμαρχος ἐστὶν ἀρχὼν ὃ κατηγγύων τοὺς ξένους· ἐστὶ δ' ὥσπερ λοχαγὸς τοῦ βασιλέως, ὅς καὶ ἀπόντος αὐτοῦ ἐπιμελεῖται τῶν κατὰ τὴν πόλιν. ὁ δὲ βασιλεὺς μυστηρίῳ προνοεῖται καὶ τὰς θυσίας τὰς πατρίους διοικεῖ. ἀρχὼν δὲ ἐστὶν ὁ ἐπώνυμος τοῦ ἐνιαυτοῦ· οἱ πᾶσι καὶ ἔορται καὶ θεοὶ οἱς θύουσι καὶ δίκαι τινες ἀπονέμονται. οἱ δὲ θεσμοθέται ἐξ εἰσι τὸν ἀριθμὸν, ἀφ' ὧν καὶ ὁ τόπος ὅπου συνέσσαν καὶ ἐσιτοῦντο θεμυστίον (θεσμοθετεῖον) ἐκαλεῖτο.*

P. 10, l. 2, p. 11, l. 3. The ten minae and one hundred minae must stand in some relation to the division into classes. According to Boeckh's explanation of the Solonian property schedule (*Staatshaushaltung* I<sup>3</sup>, p. 579 sqq.), a man with an estate of 'not less than one hundred minae' would belong to the Pentakosiomedimni. That generals and hipparchs should be drawn from the wealthier members of the first class seems appropriate

enough. But there is a difficulty about the 'ten minae.' According to Boeckh's theory persons whose estate was only ten minae would be *θῆτες*: he takes 150 drachmas as the lowest income of a *zeugίτης*, multiplies by twelve to get the capital that such an income would represent and supposes that of this sum, *i.e.* of eighteen minae, only five-ninths was taxable so that the scheduled capital of the poorest *zeugίτης* was ten minae. That there was some definite relation between the lowest income of a *zeugίτης* and the sum of ten minae is clear from Pollux 8, 130, *οἱ δὲ τὸ ζευγίστιον τελούντες ἀπὸ διακοσίων μέτρων κατελέγοντο ἀνάλισκον δὲ μῶνς δέκα*, but the present passage is a strong confirmation of Grote's criticism (II. p. 490) of Boeckh's 'rather complicated' calculations: the ten minae in the text must surely be real capital, not taxable capital. If then we are at liberty to conclude from the obscure phrase of Pollux that a man possessing an estate of ten minae would be enrolled in the third class, we find ourselves confronted with the startling result that under this Draconian constitution the first three classes were eligible to the places of the nine archons and the treasurers!

W. WYSE.

C. 52. The explanation of *ὁμολογῶσι* (p. 127, l. 16) given in the *Saturday Review* seems very doubtful when we compare Aesch. in *Tim.* § 113, *οἱ νόμοι κελεύουσι τῶν κλεπτῶν τοὺς μὲν ὁμολογοῦντας θανάτῳ ζημιοῦσθαι, τοὺς δ' ἀρνούμενους κρίνεσθαι.*

H. RICHARDS.

See also Demosth. 24, 65, *ὥσπερ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τῶν περὶ τὰλλα κακούργων τοὺς ὁμολογοῦντας ἀνὲν κρίσεως κολάζειν οἱ νόμοι κελεύουσιν, οὕτω δίκαιον καὶ τοῦτον, ἐπειδὴ τοὺς νόμους κακούργων εἰληπται, μὴ δόντας λόγον μὴδ' ἐβελήσαντας ἀκοῦσαι καταψηφίσασθαι ὁμολόγηκε γὰρ [θατέρῳ] τῷ προτέρῳ νόμῳ ἐναντίον τόνδε τιθεῖς ἀδικεῖν. κακούργοι is the technical term for κλέπται, τοιχωφύχοι, λωποδύται, βαλαντιστόμοι, ἀνδραποδισταί. Cf. Meier and Schomann, *Att. Proc.*<sup>2</sup> p. 85 sqq.*

W. WYSE.

#### NOTES ON THE TEXT OF THE 'ΑΘΗΝΑΙΩΝ ΠΟΛΙΤΕΙΑ.

The following list contains the emendations received by the Editors between March 21 and April 18, excepting those which had been anticipated in former numbers. Each emendation is assigned to its author as follows:—

J. van Leeuwen\* (**L.**), T. Nicklin (**TN.**), W. R. Paton (**WRP.**), E. Poste (**EP.**), H. Richards† (**HR.**), E. S. Thompson (**EST.**), W. Wyse (**W.**). The notes signed **K.** have

\* *Mnemosyne* xix. Pt. 2, pp. 169—190.

† Partly in *Academy*, April 18.



been added by Mr. Kenyon, who has kindly compared the emendations with the papyrus.

Reviews have appeared in *Mnemosyne* xix. Pt. 2, in the *Athenaeum* for April 4, and in the April numbers of the *Edinburgh and Quarterly*. The first three lay stress on the historical difficulties of the treatise, the last argues mainly on the ground of language that it cannot have assumed its present shape before the first century B.C. The translation by Kaibel and Kiessling has appeared. Van Herwerden has abandoned his intention of bringing out an edition.

P. 2, l. 1. If νεκοί is right, it needs an article. **HR.**

P. 7, l. 8. θεσμοθέται needs an article. **HR.**

P. 9, l. 10. αὐτή. Perhaps αὐτοῦ. **HR.** The MS. apparently has αὐτ' (i.e. αὐτης). **K.**

P. 10, l. 14. For δέκα μῶν read ἑκα<τόν> μῶν. **EST.** See note above, p. 224 a.

P. 11, ll. 5—8. Read τοιούτους δὲ δεῖν εἶναι καὶ τοὺς πρυτάνεις <καὶ τούτους> καὶ τοὺς στρατηγούς καὶ τοὺς ἱπάρχους <ἄρχειν ἡγούμενους ἑκασ>τον ἔτους μέχρι εὐθυνῶν λογιστὰς δέκα ἐκ τοῦ αὐτοῦ τέλους δεχομένους. The πρυτάνεις here we may assume to be the πρυτάνεις τῶν ναυκραίων (so Stein rightly for ναυκράων), Herod. v. 71, cf. p. 23. The higher officials are not, as with Solon, responsible to the poorer classes. **EST.**

P. 13, l. 7. ἐπὶ δὲ τοῖς σώμασιν, κ.τ.λ. These words have so little in common with the rest of the chapter that I doubt their genuineness. l. 10 is not in their favour. **HR.**

P. 14, l. 5. For καὶ γὰρ ἐπὶ λανθεν read καὶ προῶν καταπραΰνει. **EP.** The MS. will not admit of this. **K.**

P. 16, ll. 11—12. For [ἄμα]τ' ἐξὸν αὐτῷ [τ]οὺς [νόμ]ους ὑποποισάμενον τυραννεῖν, read (with Blass) ὥστ' ἐξὸν αὐτῷ τοὺς ἑτέρους κ.τ.λ. τοὺς ἑτέρους prepares for the following ἀμφοτέροις, and gives a suitable object to ὑποποισάμενον. **EP.**

P. 16, l. 13. Surely ἀπέχ[θ]εσθαι is not at all certain. I do not think the passage on p. 28 is parallel. Here ἀμφοτέροις must be τοῖς νόμοις καὶ τῇ πόλει, and βοηθῆσαι is the word required. After the hole in the papyrus cannot σθησαι be read? If so, it remains to determine what the word beginning with α is. **WRP.** σθησαι cannot be read. I think απε and θαι are quite certain, and there is not much doubt about the χ and σ. **K.**

P. 16, l. 15. σμικροῖς καὶ βασι[αύ]σο[ι]ς. **WRP.** Not impossible. **K.**

P. 19, l. 2. There is room for μὲν after πεντακοσιομεδίων, and it would be an im-

provement. **WRP.** There is not room for μὲν. The termination of πεντακοσιομεδίων is quite traceable in the original. **K.**

p. 20, line 2.—εἰκὼν Διφίλου. Instead of inserting Ἀνθεμίωνος perhaps it is simpler to strike out Διφίλου. The first line of the epigram may have been Διφίλου Ἀνθεμίων τῇδ' <εἰκόνα> θεοῖς ἀνέθηκε. We may assume that the citation in Pollux is taken from this place, and not copied independently from the inscription. Against such an ending as τόνδ' ἵππον θεοῖς ἀνέθηκε there is (besides the spondaic word in the 4th foot) the fact that it was not a statue of a horse, but a statue of a man with a horse by him (παρίστηκεν). **EST.**

P. 24, l. 3. Is οἶον certain? I seem to make out π[ο]λλαχ[ό]θεν. **WRP.** Not impossible, but the αχ in particular is extremely problematical. **K.**

P. 24, l. 7. There is room for εἰπ[ι] { τὸ } or { τῷ }

νομοφυλακείν. **WRP.** I doubt if there is room for τῷ, but τό is perhaps possible. **K.**

P. 24, l. 8. [ῆ]ς τὰ τε ἄλλα ἐφέωρα καὶ τὰ μέγιστα. Can this be read? In any case it would appear that in this passage δίκαια should be restored between καὶ and τὰ. It might easily, if written Δκα, have dropped out. **WRP.** I do not think this can be read, and I think τὰ πλείστα can be made out. δίκαια (if contracted) would be written ΔΙΚ'Α. **K.**

P. 24, l. 10. κυρ[ε] [α] οὐ[σ]α μετὰ vel ἄνευ τοῦ δήμου κολάζειν? **WRP.**

P. 26, l. 2. τῷ βουλευμένῳ τιμω[εῖν]. **WRP.** τιμωρεῖν or τιμωρεῖσθ is possible. **K.**

P. 26, l. 8. τὰς surely wrong, the τ cannot be read. πολ[ύ]λως? **WRP., HR.** Possible. **K.**

P. 27, l. 12. παρα[πλή]στον is most doubtful. I seem to see καὶ ἐβδομήκοντα, and τρεῖς καὶ is required here. **WRP.** I cannot see καὶ, and π' seems clear, though the rest of the word is very doubtful. **K.**

P. 28, l. 2. μερίδες instead of μναί. **WRP.** I think not, though μναί is not certain. **K.**

P. 28, l. 4. πάντες is wrong, there is no π. Is the word αἰεί? **WRP.** The word is, I think, αὐτῷ. **K.**

P. 28, l. 5. ἐπιτιμῶντες seems very doubtful. Is not μεταρ[ρ]υ[θ]μι[ε] [ζ]ο[ν]τες possible? It would suit the parallel passage in Plutarch. **WRP.** ἐπιτιμῶντες is traceable in the original. μεταρρυθμίζοντες is not possible. **K.**

P. 28, l. 17. ἡγούμεν[ος δ'] ἄρα φεύ[ε]σθαι τὴν διαβολήν [ἀμ]φοτέροις ἡλλοτρώθη. This seems to me to give the right sense, and to be nearer the MS. than the printed text.

**WRP.** I think this is too long, and παραλλαξ seems to me clear, and also ἡναντιώθη. **K.**

P. 29, l. 14. For οἱ δ' ἐφ' ἀρπαγαῖσιν ἦλθον ἐλπίδ' εἶχον ἀφνεάν, κάδοκουν, read οἱ δ' ἐφ' ἀρπαγαῖσιν ἄλλως, κ.τ.λ., 'downright plunder.' **EP.**

P. 30, l. 1. αὐτῶν. Perhaps αὐτός. **HR.**

P. 30, l. 6. For ἄλλα δ' αὖ μάτην ἔρδον, read ἄλλα δ' ἂν μάτην ἔρδον. **EP.**

P. 30, l. 11. ἐλευθερωθέντων δὲ διὰ τὴν σεωσασθῆσαν. Ought not διὰ here to take the genitive? Cf. note on p. 91, l. 7. **HR.**

P. 30, l. 12. Read

ἐγὼ δὲ τῶν μὲν οὐνέκ' ἐξανήγαγον  
δήμιον, τοιοῦτων πρὶν τυχὼν ἐπανασάμην,  
**L.**

ἐγὼ δὲ τῶν μὲν οὐνέκ' οὐ ξενίλατον  
δήμιον τι τούτων πρὶν τυχὼν ἐπανασάμην,

I leave τι τούτων alone as conceivably right, though doubtful; οὐ of-course goes with ἐπανασάμην. **EST.**

P. 31, ll. 1—2. For

συμμαρτυροῖη ταῦτ' ἂν ἐν δίκη χρόνου  
μήτηρ μεγίστη δαυμόνω[ν] Ὀλυμπίων  
read

συμμαρτυροῖη ταῦτ' ἂν ἐν δίκη Κρόνου  
μήτηρ μεγίστη δαυμόνων τ' Ὀλυμπίων. **EP.**

P. 31, l. 3. For ποτε read τότε. **HR.**

P. 34, l. 2. ἐξηλάσθη is as barbarous as ἀπεχθεσθῆναι (p. 28, l. 20). **HR.**

P. 36, l. 6. Read προσεκεκόλλητο. **L.**

P. 39, 2. For ἐξαράμενος read ἐξαρτη-  
σάμενος, 'having hung up.' **HR.**

P. 39, last line but one. Perhaps δὲ δωδεκάτω was a mistake for δὲ δεκάτω, and δεκάτω itself a mistake for τετάρτω owing to the two numerical meanings of Δ. **EST.**

P. 41, l. 4. κατήγαγεν. As this word is not very applicable to Phye, perhaps we ought to read εἰσήγαγε. **HR.** I think the word begins with σ. ? συνεἰσήγαγεν. **K.**

P. 41, l. 7. Omit θανμάζοντες. **HR.**

P. 42, l. 5. λαβίων ? ἀναλαβίων. So perhaps p. 45, l. 1. **HR.**

P. 44, l. 7. For τὸν πᾶ[ρ]ταλον ἐκέλευεν [ἐρ]εσθαι, read τὸν παῖδα κ.τ.λ. **L.** Not impossible. **K.**

P. 44, l. 18. διὰ τὸν φόβον would be better than διὰ τῆς ὕβρεως. Cf. ὑπεξαιρούμενοι τὸν φόβον, p. 25, l. 12. **HR.**

P. 45, l. 4. προσηγάγετο would be better than ὠφέλησεν. Pisistratus did not 'benefit' people by friendly intercourse: he conciliated them: cf. p. 52, l. 7. **HR.** προσήγαγε seems to be the MS. reading, but προσηγάγετο is perhaps possible. **K.**

P. 45, l. 22. For προαγαγόντες read παρα-  
λαβόντες. **HR.**

P. 46, l. 2. Herodotus (5. 94) calls Hegesistratus παῖδα νόθον γεγονότα ἐξ Ἀργείης γυναικός, because after the middle of the fifth century (cp. p. 74, l. 4), women of foreign blood certainly could not occupy at Athens the position of a lawful wife: the children of a ξένη were both νόθοι and ξένοι. The same distinction is present to the writer: he contrasts 'the wedded wife' of Athenian birth with the 'Argive woman.' The reading need not be altered. Thucydides on the other hand (6. 55) seems to include Thessalus among the legitimate sons of Pisistratus (τῶν γηγενῶν ἀδελφῶν). **W.**

P. 46, l. 2. Ἡγησίστρατος ᾧ παρωνύμιον ἦν Θετταλός. παρωνύμιον = ἐπωνυμία (cf. p. 117, l. 10) is cited by L. and S. from Plutarch only, and the words ᾧ...Θετταλός are not unlikely to be an adscript. **HR.**

P. 46, l. 4. ᾧ ὄνομα ἦν Γόργυλος is perhaps an adscript. It can hardly stand between θυγατέρα and Τιμωνάσσαν. ἐξ Ἀργούς seems superfluous, like ἐξ Ἀρείων πάγον, p. 94, l. 7. **HR.**

P. 47, l. 8. For μετὰ πολιτῶν πολλῶν, read μετ' ὀλίγων ἄλλων. Cf. p. 52, l. 12. **HR.**

P. 48, l. 17. τοὺς τυράννους. We want τῶν τυράννων, not only because the plural is always used (p. 48, l. 11; p. 52, l. 5; p. 59, l. 3; p. 61, l. 1); but for the sake of the plural verbs following. **HR.** Is not the singular used to avoid the awkwardness of τῶν τῶν τυράννων φίλων? **K.**

P. 49, l. 22. δι' αὐτῶν. Read δι' αὐτῶν. **HR.**

P. 50, ll. 15—16. For εἰς τοῦτ' εὐθέως προὔτρεψε, read εἰς ὃ (or ἔσπε) τελευτῶσα προὔτρεψε. **EP.**

P. 55, l. 2. οὐ συνέπιπτεν. The sense requires οὐκ ἂν συνέπιπτεν. **HR.**

P. 59, l. 4. For ὅσοι μὴ συνεξαμάρτανον ἐν ταῖς ταραχαῖς, read ὅσοι μὴ συνεξαμάρτοιεν κ.τ.λ. **EP.**

P. 60, l. 1. Read (nearly agreeing with **LW.** and **JWH.**) ὑπὸ τοῦ δημοῦ πεντακοσιο-  
μεδίωνων τότε. **L.**

P. 61, l. 7. ὡς ἐφάνη τὰ μέταλλα τὰ ἐν Μαρωνείᾳ. This statement is altogether at variance with that of Xen. de Vect. 4. § 2, that the mines were of immemorial antiquity, and the word ἐφάνη, as Mr. Wyse has pointed out, is oddly used. Perhaps we should read something like ὡς <λυσιστελέστερα> ἐφάνη τὰ μέταλλα. Cf. Xenophon's words 4 § 4, πολλαπλασία ἢ ἀργυρίτις ἀναφαίνεται; § 6, ἀργυρίτις δὲ ὅση ἂν πλείων φαίνεται; § 31, δῆλον ὅτι λυσιστελέστερα ἂν τὰ ἔργα γίνοιτο. **HR.**

P. 65, l. 1. For τότε μὲν οὖν μέχρι τούτου read τὸ μὲν οὖν μέχρι τούτου. **EP.**

P. 65, l. 7. *ἐξαπορησάντων*. Perhaps *διαπορησάντων*. 'Vidi *ἐξ* et *δι* confusa in plerisque omnibus scriptoribus Graecis . . . In [Plutarchi] Alcibiade 5, pro *ἐξαπορήθησαν* scribe *διαπορήθησαν*.' Cobet, *V. L.* pp. 219—220. **HR.**

P. 66, l. 5. For *πολέμια ἀσκήων* read *πολεμικὰ δοκῶν*, which will make it unnecessary to insert *δοκῶν* afterwards. **HR., EST.**

P. 67, l. 14. Omit *καὶ* before *τῶν συμμάχων*. **L.**

P. 68, l. 5. *συνέστησαν* for *-σαντο*. **L.**

P. 69, l. 11. *περιεῖλε* ? *περιεῖλετο*, as in p. 72, l. 6 ; p. 75, l. 3. **HR.** Compare, however, p. 42, where we find *παρελόμενος*, l. 6, and *παρεῖλεν*, l. 8. **JBM.** I do not think *παρεῖλεν* is certain : it might be *παρεῖλε[το]* ; the termination is very faint. **K.**

P. 70, l. 3. For *γενομένου* read *γινόμενου*. **HR.**

P. 71, l. 7. *τοὺς ἀφαιρέθοντας τῆς βουλῆς*. The genitive seems hardly possible, whatever participle we read. Probably *τοὺς αἰρεθέντας ὑπὸ τῆς βουλῆς*. **HR.**

P. 72, l. 13. I read *κατὰ τοὺς εἰκαίους τοῦτους*. The *ἐπικαιότεροι* had a leader, but had no leader who was a match for the demagogues. **WRP.** I have no doubt about *καιρῶν*. There is a flaw in the papyrus which has caused miswriting, but the word finally stands *καρῶν* (= *καιρῶν*). **K.** What is wanting is an epithet for *ἡγεμόνα* in l. 14. **HR.**

P. 72, l. 16. Between *καὶ* and *πρὸς* a word is inserted above the line. I think it is *μόγυς*. **WRP.** This is in the same flaw of papyrus, in the line below the last, and I feel sure that there is no additional word, but only a blot. **K.**

P. 73, l. 6. Possibly *ἔστε ἀναλίσκεσθαι*. **WRP.** Possibly ; but as the first letter is destroyed there is no MS. evidence of it. The facsimile is a little deceptive here, I think. **K.**

P. 73, l. 8. **L.** defends the reading against **W.** Cannot the MS. be defended in the sense 'In other matters they did not observe the laws as faithfully as in former years, but they left the election of the archons untouched—although in the sixth year they introduced changes even here' ? **TN.**

P. 75, l. 9. For *ἐνέστη* read *συνέστη*. *Non de instante sed de orto bello agitur*. **L.**

P. 75, l. 11. For *προηρέιτο* read *προήγετο*. **HR.**

P. 76, l. 1. *τοὺς πολλοὺς* stood originally in the text. *τοὺς* has been erased, but both this and the *ὑπὸ τῶν δήμων* on p. 74, l. 1, should, I think, be retained in the text. The

copy of the treatise, with which the writer subsequently compared his own, need not necessarily have been more authentic than that which he transcribed, although he doubtless regarded it as such. **WRP.**

P. 76, l. 6. Cannot *συμβουλευσάντος* be read, and in l. 7 *ὅστις* ? **WRP.** *συμβουλευσάντος* is right, but not *ὅστις*, I think. **K.**

P. 76, ll. 6—9. *συμβουλευόντος αὐτῷ Δαμωνίδου . . . ἐπεὶ τοῖς ἰδίοις ἡττάτο* *διδόναι τοῖς πολλοῖς τὰ αὐτῶν, κατεσκεύασε μισθοφορὰν τοῖς δικασταῖς*. **L.** reads *αὐτοῦ* governing *διδόναι* by *ἡττάτο*. But the text is right if we put a comma after *ἡττάτο* and govern *διδόναι* by *συμβουλευόντος*. **JBM.**

P. 76, l. 7. Read *Δάμωνος Δαμωνίδου*. The name of Pericles' adviser was certainly Damon (cf. e.g. Plut. *Per.* c. 4, *Nic.* 6, *Aristid.* 1). Oncken (*Athen und Hellas*, 2, p. 12), pointed out that Plut. *Per.* c. 9, *Δημωνίδου* (sic MSS.) *τοῦ Οἰθθεν*, seemed an error. There remains some doubt about *τοῦ Οἰθθεν*. Steph. Byz. s.v. 'Οα *ἦν* : ὁ μῆντοι δημότης 'Οαθεν λέγεται. Δάμων Δαμωνίδου 'Οαθεν. ('Οαθεν is the better form, *Bull. d. Corr. Hell.* 1889, p. 348.) 'Οα belonged to the tribe Pandionis and must be distinguished from 'Οη or Οἶη of the tribe Oeneis (Ross, *Demen* p. 128). Sinenis in Plut. *Per.* 9 ultimately restored 'Οαθεν, and I am disposed to think he was right ; but proof seems hardly possible. In any case, whether we keep *Οἰθθεν* or not, the article after *Δαμωνίδου* is contrary to usage if *Δάμωνος* precedes. Cp. Krech, *De Crateri ψηφισμάτων συναγωγῇ*, p. 101, Sauppe, *Die Quellen Plutarchs für das Leben des Pericles* (1867), p. 17. **W.**

P. 76, l. 11. For *δικασταῖς ἀφ' ὧν* read *δικαστηρίοις ἀφ' οὗ*, thus supplying a subject for *χείρω*. **HR.**

P. 77, l. 7. Read *τῶν εὐγενῶν <ὧν>*. **HR.**

P. 77, l. 15. For *ἐτέρων* here and p. 78, l. 5, read *εὐπόρων*. **HR.**

Pp. 78, 79. Perhaps the *διαβελία* may be explained of the ecclesiasts' pay (in which case Zenobius' *δικαστῶν* will be nearer the mark than if it be really the *θεωρικόν*). Apparently Callierates increased it to breaking point, so that it was abolished to avoid bankruptcy. Else how explain p. 79, ll. 3, 4 *κἂν ἐξαπατηθῇ τὸ πλῆθος* ? In this case Agyrrius reintroduced the measure in a modified form (note *πρώτος* is used of Cleophon, p. 78, but not of Agyrrius, p. 106). This is confirmed by p. 106, l. 15 *μισθοφόρον ἐκκλησίαν τὸ μὲν πρῶτον ἀπέγνωσαν ποιεῖν*, which suggests the existence of the practice some time before the revolution. **TN.**

P. 79, l. 4. *προαγαγόντας* in the MS. **WRP.** Possible, but hardly certain. **K.**

P. 80, l. 5. εἶναι or γενέσθαι has been omitted. **HR.**

P. 80, l. 8. For προάγειν read στέργειν. **HR.**

P. 80, l. 13. διαφοράν. Read συμφοράν. **RR., L.**

P. 82, l. 7. Should not τινα be inserted? **HR.**

P. 82, l. 12. τὰ μὲν χρήματα <τὰ> προσ-  
ιόντα. Omit χρήματα as a gloss. Cf. p. 101,  
l. 1. ἀπὸ τῶν προσιόντων. **HR.**

P. 83, l. 12. May not τούτων refer to τοὺς  
ὑπὲρ τριάκοντα ἔτη γεγονότας? Then these are  
the body from which the four councils of 400  
each, generals, &c., must come, and the  
ἐλληνοταμίαι may not at the same time be in  
the council for the year. τῶν ἀεὶ βουλευόντων,  
p. 14, l. 6, is then the council for the year.  
The principle seems to have been to have the  
council for the current and three following  
years always nominated, so that a man could  
serve only once in four years. **TN.**

P. 85, l. 2. For νείμαι δὲ καὶ τοὺς ἄλλους  
πρὸς τὴν λῆξιν ἐκάστην, read νείμαι δ' αἰ  
ἄλλους πρὸς τὴν λῆξιν ἐκάστην, i.e. after the  
four sections had once held office, the next  
sections, to prevent cabals and jealousies of  
cabals, should be formed of new combina-  
tions. This gives the key to the following  
text, which requires to be treated with a  
bolder hand. **EP.**

P. 85, l. 6. βουλευεῖν, ἢ βουλευέσθαι as in  
l. 9. **HR.**

P. 88, ll. 1—5. For εἰς δὲ τὸν ἄλλον χρόνον  
ἵνα νεμηθῶσιν οἱ τετρακόσιοι εἰς τὰς τέτταρας  
λήξεις ὅταν τοῖς ἀστοῖς γίγηται μετὰ τῶν ἄλλων  
βουλευεῖν διανεμάντων αὐτοὺς οἱ ἑκατὸν ἄνδρες,  
read εἰς δὲ τὸν ἄλλον χρόνον ὅταν νεμηθῶσιν  
οἱ τετρακόσιοι εἰς τὰς τέτταρας λήξεις, ἵνα μὴ  
τοῖς αὐτοῖς γίγηται μετὰ τῶν αὐτῶν βουλευεῖν,  
ἄλλως διανεμάντων αὐτοὺς οἱ ἑκατὸν ἄνδρες  
(the change of ἀστοῖς into αὐτοῖς is due to  
Professor Tyrrell), i.e. care must be taken  
that the sections are never composed of the  
same members. **EP.** The sense seems to be  
'The provisional council (of 400)—elected  
for the first year forty from each tribe  
(p. 86 fin.)—are not to be disqualified for  
the regular council that is to be appointed  
under the permanent system: let the 100  
chosen to draw up the list of 5,000 (p. 83,  
ll. 2—5) divide these 400 along with the other  
qualified citizens into the proposed four  
councils (p. 84 fin.—85, l. 6).' Perhaps some-  
thing like ὅταν τὰ ἴσα αὐτοῖς γίγηται μετὰ τῶν  
ἄλλων βουλευεῖν may underlie the corruption  
—when the time comes for the provisional  
council to sink into the general body of  
councillors from whom the scheme proposes  
each year to take 400 as council. **TN.**

P. 91, l. 3. τοὺς τῇ ναυμαχίᾳ νικῶντας looks  
like an adscript. It is hardly compatible  
with τοὺς μὲν οὐδὲ συνναυμαχίσαντας. **HR.**

P. 91, l. 7. διὰ τοὺς παροργίσαντας. Is not  
the genitive needed? Cf. note on p. 30, l. 11.  
**HR.**

P. 92, l. 3. ἀφῶσι would perhaps be better  
in itself and has the authority, such as it is,  
of the scholiast's quotation. **HR.**

P. 93, l. 6. ὦν ἦν μὲν κ.τ.λ. Perhaps ὦν  
ἦσαν. **HR.**

P. 94, l. 4. In τὸ μὲν οὖν πρῶτον μέτριοι  
τοῖς πολίταις ἦσαν, for πολίταις read πολιτεύ-  
μασιν. **EP.**

P. 94, l. 6. τε perhaps after 'Εφιάλτου.  
Cf. note on p. 100, l. 2. **HR.**

P. 94, l. 7. Omit ἐξ 'Αρείου πάγου, or  
'Αρεοπαγιτών. **HR.**

P. 96, l. 10. ἐκφέρειν. Read συμφέρειν. **L.**

P. 96, l. 15. οἱ τριάκοντα is clearly an  
adscript. It is unnecessary and cannot stand  
where it is. **HR.**

P. 99, l. 7. The writer must have said *in*  
*what* the man whose name is mutilated was  
second to none. Was ἀρετῇ lost through  
Δημάρετον? **HR.**

P. 100, l. 2. τ' is impossible where it is,  
but after πρὶν it would be an improvement.  
**HR.**

P. 100, l. 5. ὁ τῶν Λακεδαιμονίων βασιλεὺς  
should perhaps be omitted. He has already  
been mentioned in l. 2. **HR.**

P. 100, l. 17. μενάντων, read μέναι· τοὺς  
δ'. **L.**

P. 100, l. 19. For αὐτοκράτορας [ἐπὶ  
πᾶσι]ν, read αὐτοκράτορας Ἐλευσίνι. **EP.**

P. 101, l. 6. οὗτοι, ἢ αὐτοί. **HR.**

P. 101, l. 13. πρὶν ἀπογραφῆται πάλιν ἐν  
τῷ ᾧσται κατοικεῖν. ἂν has already been in-  
serted, but there are still two errors left.  
Read πρὶν ἂν ἀπογραφῆ πάλιν ἐν τῷ ᾧσται  
κατοικῶν. **HR.**

P. 101, l. 16. For παρελθυσθῶν read  
perhaps κατελθυσθῶν, comparing p. 103,  
l. 6. **HR.**

P. 103, l. 17. ἐξήλειψαν. ἢ ἐξηλείψαντο. **HR.**

P. 105, l. 2. For πρώτη μετὰ ταῦτα  
[ἐξ]έχουσα πολιτείας τάξις, read πρώτη μετὰ  
ταῦτα εἶδος ἔχουσα πολιτείας τάξις. I think  
the phrase εἶδος ἔχειν occurs in Aristotle, but  
must content myself with referring to  
εἰδοποιὺς διαφορά. **EP.** Read μετὰ ταῦτα  
ὑπάρχουσα πολιτείας τάξις. **HR.**

P. 105, l. 9. Read δημοτικωτέρα<οὔσα>.  
**HR.**

P. 106, ll. 1—2. In the phrase ἐν ᾗ πλείστα  
συνέβη τὴν πόλιν διὰ τοὺς δημαγωγούς ἀμαρτά-  
νειν διὰ τὴν τῆς θαλάττης ἀρχήν, should not  
ἐπικρατοῦντος τοῦ πλήθους or something  
similar be inserted after ἀμαρτάνειν? **EP.**



P. 106, l. 2. Should not the second διὰ be κατὰ? **HR.**

P. 108, l. 19. Read ἐπὶ πάντας παραλαβόντες δ'. Perhaps also κοσμητὴν for [ἐπιμ]ελήτην **L.** Possible. **K.**

P. 110, l. 6. πλὴν ταμίον στρατιωτικῶν. The article has been so often omitted that we shall be safe in writing τοῦ ταμίον τῶν στρατιωτικῶν. So he is called p. 119, l. 16 and p. 124, l. 1. **HR.**

P. 117, l. 17. μάλισθ' ὅσαι. Read μάλιστα δ' ὅσαι. **HR.**

P. 122, l. 2. οἱς ἀναγκαῖον ἐστὶ ταῖς ἀ[γορ]αῖς κατὰ τὸν ἐπώνυμον τὸν τῆς φυλῆς ἐκάστης καθῆσθαι. ταῖς ἀγοραῖς cannot stand for ἐν τῇ ἀγορᾷ. Assuming ἐντὸς γ' [ἡμερῶν, ἀφ'] ἧς ἔδωκε τὰς εὐθύνas to be right in l. 5, might we substitute τρεῖς ἡμέρας for ταῖς ἀγοραῖς? **HR.**

P. 122, l. 12. οἱ τὴν φυλὴν ταύτην εἰσάγουσιν. φυλὴν εἰσάγειν is a unique expression. P. 146, l. 8 and p. 130, ll. 9-10 suggest that we should read δικάζουσιν. **HR., EST.**

P. 122, l. 15. Read <κυρία> ἢ κρίσις. **HR.**

P. 122, l. 20. For ἀνάγουσι read ἐγκάουσι. **HR., EST.**

P. 125, l. 1. ἐντὸς σταδίων <ἐξ> ἀπὸ τοῦ τεύχους. **L.**

P. 139, l. 14. ἐφ' οὗ τὰ τόμ' ἐστὶν (adopting Bergk's emendation on Poll. viii. 86, and comparing Dem. xxiii. 68). **L.** Possible, and I think right. **K.**

P. 140, l. 5. Either read ἕκαστος for ἐκάτερος, or (which I prefer), omit καὶ ὁ βασιλεὺς which is wanting in Harpocr. s.v. πάρεδρος. It is true we are told of a πάρεδρος to the βασιλεὺς in Ps.-Dem. c. Neaer. 72 and in an inscription *C.I.A.* II. 597, but it would seem that this was a later name for

the four ἐπιμεληταί, of whom we read in c. 57. **L.** ἕκαστος is right. **K.**

P. 140, l. 12. τοὺς πλουσιωτάτους is perhaps an adscript. A tragic chorus was not the most expensive liturgy. **HR.**

P. 141, l. 1. τοῦτοις has been corrected to τοῦτους, but would not τοῦτον be more correct? **HR.**

P. 144, l. 2. For γερῶν read ἱερῶν. **HR.**

P. 145, l. 9. καὶ οὐδ' εἰς τὴν ἀγορὰν δίκαιον (or perhaps ἔξεστω) ἐμβαλεῖν αὐτῷ. Cf. Dem. xxiii. 37 seq. and 80. **L.** (Cf. **W.** on p. 118). ἀγορὰν and δίκαιον may be right, ἔξεστω is impossible. **K.**

P. 147, l. 14. ἂν τις τὸν ἐλευθέρον κακῶς λέγῃ. Read τιν' for τόν as in p. 151, l. 10, &c. **HR.**

P. 148, l. 12. For τό δ' read δὲ τό. **HR.**

P. 149, l. 3. ὁ μὲν νόμος <κύριος>. **HR.**

P. 149, l. 17. στρατηγούς δὲ καὶ πρότερον μὲν κ.τ.λ. Read στρατηγούς μὲν δέκα καὶ πρότερον μὲν κ.τ.λ. Or we might do without the καί, as in p. 154, l. 4. **HR.**

P. 150, l. 2. For δ[ημο]τῶν read ὀπλιτῶν. **HR.**

P. 151, l. 4. πρὸς τὰ παρόντα. Perhaps τὰ αἰεὶ παρόντα. **HR.**

P. 152, l. 7. Dr. Sandys says δέκα has dropt out before φυλάρχους. But read rather φυλάρχους δέκα, for in this treatise the numeral always comes last. **HR.**

P. 153, l. 2. We are tempted to give ἐννέα ἀρχόντων here and in p. 155, l. 5 an article (as Mr. Kenyon notes), but on p. 156 ἀρχων, ἀθλοθέται, and Ἀμφικτύονες are equally without it. **HR.**

P. 158, l. 4. οἷς, ἢ ᾧ. In p. 26, l. 11, ὧν should perhaps be οὗ. **HR.**

P. 162, l. 18. τὸ αὐτοῦ. Read τὸ αὐτό. **HR.**

#### RARE WORDS IN ARISTOTLE'S 'CONSTITUTION OF ATHENS.'

φυλοβασιλείς, p. 23, l. 4 and p. 145, l. 12. Found in Pollux, Hesychius, and Photius.

διδραχμον, p. 27, l. 13. Pollux and the Bible for half-shekel.

ἐπιδιενεμήθησαν, p. 28, l. 1. First found in Philo ii. 6, 51: ἀγαθὸς ἱατρὸς διαμετρησάμενος τοὺς καιροὺς ἐπιδιανέμει τὰ σωτήρια.

διαφράδην, p. 32, l. 1. 8. A new form. διαφραδέως is used by Hippocrates.

διαψηφισμὸν, p. 36, l. 10 (Dr. Sandys' emendation). Found in Athenaeus, p. 218a: διαψηφισμὸς ὁ γενόμενος κατὰ τῶν περὶ Ερασινίδην στρατηγῶν.

παρώχλει, p. 44, l. 14. Theophrastus uses this form for παρενοχλέω.

φυλοκρινεῖν, p. 54, l. 3. This word occurs in some MSS. of Thucydides, Lucian, &c. See **L.** and **S.**

ἄπωθεν, p. 61, l. 5. Rather peculiar use of the word. Cf. Aristoph. *Pl.* 674: ἄπωθεν τῆς κεφαλῆς.

ἐξαπορησάντων, p. 65, l. 7. First found in Polybius iv. 34, 1: οὕτως ἐξηπόρησαν.

δεσποτικώτερος, p. 67, l. 8. The comparative of this adverb does not appear in **L.** and **S.** Arist. *Pol.* iv. 10, 3, has τὸ δεσποτικῶς ἄρχειν.

μονοχίτων, p. 72, l. 1. First found in Polybius (fragment) and in Athenaeus 589 f. (quoting Pythaeetus, *De Aegina*): Μέλισσα ἀναμπέχονος καὶ μονοχίτων ἦν.

παροργίσαντας, p. 91, l. 7. The active found only in N. T.

ἀντενέγραφον, p. 96, l. 12. Demosthenes uses this word, but only in passive.

ἐπιστυλίων, p. 121, l. 3. Found in Plutarch and Athenaeus (quoting Callixenus the Rhodian).

σιτικόν, p. 127, l. 11. First found in Polybius.

ἐναγίσματα, p. 146, l. 3. First found in Lucian.

ἐπιστατικὴν, p. 147, l. 4. Not found elsewhere with this meaning.

τὰ ψευδομαρτύρια, p. 147 (end). Found only in Plato, *Theaet.* p. 148b: ἐνοχος τοῖς ψευδομαρτυρίοις.

βάλανος, pp. 157 and 163. Not used, I think, in this sense elsewhere.

κληρωτήριον, p. 162, l. 5. Used with this meaning by Plutarch only.

ἐμπήκτης, p. 162 (Mr. Bywater's correction). Found in Hesychius, who gives a different meaning to the word.

δίχους, p. 166. Found in Athenaeus (quoting Poseidonius the philosopher): Παναθηναϊκὰ μέγιστα τὰ μὲν δίχους, τὰ δὲ καὶ μείζονα.

ἐξάχους, p. 166. Found in Plutarch.

E. J. CHINNOCK.

## NOTES.

SOPH. *Aj.* 651.—I have evidently not made my meaning clear. *ἐθελύνθη στόμα* is 'my edge was made womanish,' i.e. weak. Ajax regards pity as weakness. He is by nature unbending, like steel that is untempered. But the words of Teemessa, he says, have changed him. He compares their effect upon him to that of 'dipping' upon the untempered steel. Flexibility is not weakness; neither is pity; but Ajax thinks them so, because he has been accustomed to think that stubbornness is strength. Creon (*Antig.* 474) describes steel which is *ὀπτός ἐκ πυρὸς περισκελῆς* (Dr. Murray's phrase, 'made brittle from the action of fire') as *ἐγκρατέστατος*, 'stubborn' or 'masterful'; and the opposite of this, which is 'flexible,' Ajax describes as *θῆλυς*, 'weak' (*γυνὴ δὲ θῆλυ κατὰ δακρύοις ἔφην*).

But flexibility, though not weakness, is softness. Ajax has substituted the contemptuous *θελύνειν* for the technical *μαλάσσειν* (see the passages from Plato and Plutarch quoted below). Mr. Marindin has not observed that 'soften' is synonymous with 'anneal': *Encyclop. Britann.* 'Iron' § 42, 'this inverse process is strictly termed *softening* or *annealing*,' and immediately afterwards the effect of the process is said to be 'toughness and elasticity.'

Ancient no less than modern sword-blades required to be flexible. That, then no less than now, *some* second process was needed to make them so, is certain: and Sophocles knew this; Creon says as much when he says that the steel which is *περισκελῆς* (over-hardened) from the fire (i.e. from the fire and sudden cooling) will break in the using. This second process is referred to (in general terms) by Plato, *Rep.* iii. p. 411 A. *ὥσπερ σίδηρον ἐμάλαξε καὶ χρῆσιμον ἐξ ἀρχήστου καὶ σκληροῦ ἐποίησεν*, and Plutarch, *Vit. Num.* c. 8, *τὴν πόλιν καθάπερ σίδηρον ἐκ σκληρᾶς μαλακωτέραν ποιῆσαι* (quoted in Prof. Jebb's note). It is not, I think, assuming too much to say that, in ancient as in modern times, this second or annealing process was a second immersion.

Granted that we cannot prove from ancient writers that it was so: the passages quoted from Plutarch and Pliny throw no light on this point. Granted also that in two passages of Plutarch and one of Aristotle, where *βαφή* occurs as a metaphor, the immersion

spoken of is of the first or hardening kind: this does not prove that Sophocles (who twice uses *περισκελῆς* according to knowledge) did not know of the other.

Mr. Marindin seems to be mistaken in supposing that a cooling which is 'spontaneous' is therefore 'dry.' If I may quote again from the *Encyclopaedia*, 'The annealing may be performed by allowing the fluid in which the article is slowly heated up to cool down again spontaneously when the requisite temperature is attained'; and (to determine the temperature) 'various fusible alloys may be used, a series of such being placed in the annealing bath.' I did not of course say that the word *βαφή* 'distinguishes the annealing process from the hardening,' but that, when the steel is *περισκελῆς*, the immersion which follows is necessarily of the annealing kind.

As to the dative: *ἐτελεύτησε νόσῳ*, because *τελεύτησε* is as truly a passive verb as *ἀπέθανε*: but *καρτερῶ βαφῇ* = *καρτερός γεγέννημαι βαφῇ* is so far a strained construction, that *βαφῇ*, suspended between *ἐκατέρουν* and *ἐθελύνθη*, cries out to be constructed with *ἐθελύνθη* if it may. So with the metre: not that a line cannot be divided after the third foot: but that *βαφῇ σιδηρος ὤς*, ambiguously placed in point of syntax, inclines by its metrical position to *ἐθελύνθη*. This is the sentence: 'I who was lately steadfast | as steel by dipping am made womanish of my edge | by this woman.'

R. WHITELAW.

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SWALLOWS IN THE HOUSE.—Since I wrote my note on this subject (*Classical Review*, v. p. 1) I have received the following extract from a recent book, *Japanese Houses and their Surroundings*, by Edward S. Morse, late Professor of Zoology, University of Tokio: 'A household shrine to which the children pay voluntary and natural devotion are the birds' nests built within the house. It is a common thing, not only in the country but in large cities like Tokio, for a species of swallow, hardly to be distinguished from the European species, to build its nest in the house—not in an out-of-the-way place, but in the room where the family may be most actively engaged, or in the shop fronting the street, with all its busy

traffic going on. The very common occurrence of these birds' nests in houses is another of the many evidences of the gentle ways of this people, and of the kindness shown by them to animals. When a bird builds its nest in the house, a little shelf is promptly secured beneath it, so that the mats below shall not be soiled. The presence of the bird in the house is regarded as a good omen, and the children take great pleasure in watching the construction of the nest and the final rearing of the young birds. I noticed that many of the nests built within the house were much more elaborately made than those built in more exposed positions. From the symmetrical way in which many of these were constructed, one might almost imagine the birds had become imbued with some of the art instincts of the people. This passage is interesting inasmuch as it shows that the custom of allowing swallows to build their nests inside the house is not confined to the rude peasantry of remote districts but is shared by the town population of a highly refined nation. In this respect the ancient Greeks may very well have done what the Japanese still do. We are told that swallows flew freely about in the great temples at Athens, Olympia, and Epidaurus (Clemens Alex. *Protrept.* iv. 52); and we know that birds even built their nests in the temples, and that to meddle with the nests was sacrilege (Herodotus, i. 159). The Athenians actually put to death a man for killing a sacred sparrow of Aesculapius (Aelian, *Var. Hist.* v. 17). If the gods welcomed birds to their temples, men may have welcomed them to their homes.

J. G. FRAZER.

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Whether or no Mr. J. G. Frazer has a genuine piece of old folk-lore to deal with in his Pythagorean command to shut the door against the swallow is at least doubtful. In the absence of definite proof of hostility to the swallow in Greece or Italy, and in the somewhat specialized and dissimilar character of the few superstitions adverse to the bird that Mr. Frazer actually quotes, I cannot see that the case is proved. It was a very hard question when Malvolio was asked it, and it is hard still to tell the opinion of Pythagoras concerning wild-fowl! Moreover Mr. Frazer, whose wealth of references is almost boundless, does not remind us that the Pythagorean symbol has been usually taken metaphorically. For instance it is quoted in Aristot. *Fragm.* 192, p. 1512 (Bekk.) with the explanation *χειλιδόνας ἐν οἰκίᾳ μὴ δέχεσθαι τοῦτ' ἐστὶ λάλους ἀνθρώπου ὁμορφίου μὴ ποιεῖσθαι*. It is very much in fact as in the *Frogs* (v. 93), *χειλιδόνων μυνεῖα*. It has also, I fancy, before now been explained as referring not to chatters but to foreigners (cf. *Agam.* 1020).

As to the swallows building their nests on the rafters inside the house as well as beneath the eaves, that is of course a matter of specific difference, the house-martin building under the eaves, the chimney-swallow on the rafters of barns and stables, and houses too, I suppose, when they resemble these. But the house-martin (*h. urtica*) is said to be very much the commoner of the two in Greece (v. d. Muhle, *Ornithol. Griechenlands*, p. 80), and she makes her nest out in the daylight where all may see, so that in Mr. Frazer's quotation from the Anthology I think the presumption in regard to *ὠπάρωρα* is not against its meaning *beneath the eaves*, but the other way.

In *Antony and Cleopatra* the augurers are perturbed when 'Swallows have built in Cleopatra's sails, Their nests.' But the passage in Plutarch from which the line is taken goes on to state that other swallows

came and drove them out; and the evil omen may lie only in the latter part of the story.

But to do Mr. Frazer justice, there is at least one passage in Greek where the 'Swallow in the House' is distinctly cited as of evil omen, and that is the story in Aelian, *N. A.* x. 34 of the swallows that twice over built in a certain general's tent, foreboding evil to the enterprise on which he was engaged. This is the same chapter from which Mr. Frazer quotes to show that the Penates, the *θεοὶ μύχιοι*, love the swallow, but it is for his main argument's sake the wrong part of the chapter which he has quoted.

D'ARCY W. THOMPSON, Jun. (Dundee).

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In an article on this subject illustrating a slight error in Mr. Mackail's rendering of the words *ὠπάρωρα γείσων*, Mr. J. G. Frazer shows by means of instances from modern Greek peasant life that the birds entered the house by the windows and built their nests in the beams that support the roof, and the instances are striking as showing that the modern Greek hut is built on the lines of a very ancient model and also illustrates the words he quotes from the Anthology,

*ἥδη δὲ πλάσσει μὲν ὠπάρωρα γυρὰ χειλιδόνων... οἰκία.* (Anthol. Palat. x. 2.)

But there is a line in Eur. *Iph. in Taur.* which would seem to explain the matter more fully,

*ὄρα δὲ γείσα τριγλύφων ὅποι κενὸν δέμας καθείναι.* (Eur. *I. T.* 113.)

These openings between the beams (the ends of which were covered by the triglyphs) were called *ὄραι* and in them formerly images were placed. In the temples these *ὄραι* were afterwards closed and called *μετόπαι* and filled with groups of sculpture which repeated in their composition the motive of the old custom. In private dwellings they no doubt remained *ὄραι* and through these openings the birds would find ready access to the *ὠπάρωρα* as well as making their nests under the jutting *γείσα*. Dr. Von Reber has very ably shown (*Hist. of Ancient Art*) that these constructions are those of workers in wood and that the conservative Greeks retained these old forms in the later marble structures.

CLAUDIUS HARPER.

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Τοῖς γὰρ ἐν μέρει ὠπάρει μὲν ἡ ἀπόδειξις, καὶ ἔσται κατὰ παντός, ἀλλ' ὅμως οὐκ ἔσται τοῦτον πρῶτον καθόλου ἡ ἀπόδειξις. λέγω δὲ τοῦτον πρῶτον, ἢ τοῦτο, ἀπόδειξιν, ὅταν ἢ πρῶτον καθόλου. εἰ οὖν τις δείξειεν ὅτι αἱ ὀρθαὶ οὐ συμπίπτουσι, δόξειεν ἂν τοῦτον εἶναι ἢ ἀπόδειξιν διὰ τὸ ἐπὶ πασῶν εἶναι τὰν ὀρθῶν. οὐκ ἔστι δέ, εἴπερ μὴ ὅτι ὥδὲ ἴσαι γίνεται τοῦτο, ἀλλ' ἢ ὁπωσοῦν ἴσαι.—Aristotle, *Post. Anal.* i. 5, 2 (Bekker).

L. and S. say that in this passage only *ὀρθή* = straight line; but this is contrary to Aristotle's invariable use of *ὀρθή* and *εὐθεῖα*, and makes no sense.

Omit *οὐ* as a dittograph of *σιν* in *συμπίπτουσι* and the passage becomes quite clear.

If a man show that right angles coincide, the demonstration might seem to be of this first (either supplying *πρῶτον* with *τοῦτον* from the preceding sentence or reading it in the text) because it is true of all right angles. But it is not so, since the proposition is based on the fact not that right angles are equal in this special way (viz. coincidence) but equal in any way whatever (i.e. absolutely equal).

The 'coincidence' of right angles is *κατὰ παντός*

but not *πρῶτον καθόλου*, since it is due to their 'equality,' and 'coincidence' is subordinate to the higher genus 'equality.' Just as in the parallel instance which follows; that the angles of an isosceles triangle = two right angles, is not *πρῶτον* because the proposition is true of the higher genus 'triangle.'  
C. S. ADAMSON.

Being no mathematician, I criticise Mr. Adamson's note with diffidence, but it seems to me that his theory turns on putting the universality into the predicate 'equal in any way whatever,' whereas Aristotle is always thinking of the subject. Just as he says a proposition about isosceles triangles does not give a *πρῶτον καθόλου* when it is essentially true of all triangles whatever, so here he says (omitting *ὅτι*) that a proposition about a pair of right angles does not give a *πρῶτον καθόλου* when it is essentially true of all pairs of equal angles. 'Pair of right angles' is only a case or kind of 'pair of equal angles,' just as 'pair of men six feet high' would be a case or kind of 'pair of men of equal stature.'

H. RICHARDS.

VIRGIL *Georg.* i. 316—21.—

Saepe ego, cum flavis messorum induceret arvis  
Agricola et fragili iam stringeret hordea culmo,  
Omnia ventorum concurrere praelia vidi,  
Quae gravidam late segetem ab radicibus imis  
Sublimem expulsam eruerent: ita turbine nigro  
Ferret hiemps culmumque levem stipulasque volantes.

As the construction of 'ferret' in the last line presents great difficulty, I suggest that Virgil wrote 'ita turbine nigro *verrit*.' Lucretius i. 279 has '*verrunt* ac subito vexantia turbine raptant' of the winds driving the clouds before them, and Virgil himself of the winds in *Aen.* i. 59 'maria ac terras caelumque profundum quippe *ferant* rapidi secum *verrantque* per auras.' '*Verrit*' might be either present or perfect.

HERBERT RICHARDS.

VIRGIL *Aen.* vi. 567—9. [*Classical Review*, Dec. 1890, p. 465.]

Castigatque auditque dolos &c.

As Mr. Page has not referred to it, may I call his attention to a passage of Claudian, which I think shows that he at least interpreted Virgil in the same way. In *Rufin.* ii. 476—480

Quaesitor in alto  
conspicuis solio pertentat crimina Minos,  
et iustus dirimit fontes: quos nolle fateri  
viderit, ad rigidi transmittit verbera fratris;  
nam iuxta Rhadamanthus agit.

Then he goes on to say that when the facts have been discovered sentence is passed.

G. Mc.N. R.

ANTIOPE OF EURIPIDES.—In the newly-published fragments one supplement has occurred to me, and very likely to others. In *Frag. C.* (*Hermoth.* p. 48, l. 4 § 9) Hermes says to Amphion that he is to play on his lyre

ἐψονται δέ σοι  
πέτραι τε...μαι μουσική κηλούμεναι.

Should not the defective word be read *τεράμναι*? Suidas s.vv. *ἀτέραμνος* and *ἀτεργκτος* gives quotations (pointed out to me by Mr. W. G. Headlam) from Aelian and Damascius, showing that those words are used as synonyms. In two of the passages they are coupled with *κληίσθαι* and *κατακληίσθαι*. The suggested word *τέραμνος* would be their opposite, and would mean 'softened.'

M. R. JAMES.

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ON THE HIBERNO-SAXON SYMBOL FOR *autem*.—Mr. Lindsay in his note on Caper (*Classical Review* p. 129 a) describes an abbreviation 'commonly found in Irish and Anglo-Saxon MSS, viz. *h* with a small curved stroke like a *c* rising from the shoulder of the letter,' as 'the contraction for *autem* (*hautem*).' This implies that the symbol originated in *hautem* as an erroneous spelling of *autem*. I think I am in a position to prove that it has nothing whatsoever to do with *h*. In the *lexicon Tironianum* in the British Museum (*Addit. MSS.* 21, 164, probably of the first half of cent. x) an upright form of *h* is given as the Tironian equivalent of *a*, and the same letter, with the addition of certain diacritical marks, stands as the symbol for a number of words in various parts of the lexicon, all of them beginning with *a*, viz. *ante*, *antea*, *antiquum*, *alteruter*, *alib*, *alea*, *avarus* and *acuum*. But in the same lexicon the symbol for *autem* is different. It is *h* sloping sharply backwards. Nevertheless it seems probable that the copyists of the Hiberno-Saxon MSS really borrowed their symbol from the old *notae Tironianae*. If so, the best informed among them were aware that the symbol was not originally identical with *h*, but was only formed from an old equivalent for *a*; and they would doubtless have repudiated such a spelling as *hautem*. I am aware that *hautem* is actually printed in full by Mr. Whitley Stokes as well as by Constantine Nigra in the Latin text of some fragments of a commentary on St. Mark's Gospel, as reproduced in their editions of the Turin Irish Glosses from a MS of cent. ix, formerly at Bobbio (see Whitley Stokes, *Goidelica*, ed. 2, 1872). But I have Mr. Stokes' own authority for stating that in the MS the word is not written in full but is invariably denoted by the usual symbol only. I well remember asking the late Mr. Bradshaw in 1885, why this symbol resembling *h* was used for *autem*, and his saying in reply, 'Whitley Stokes thinks it stands for *hautem*.' I could not rest satisfied with this solution, but set to work in the hope of finding a better; and nothing could exceed the delight with which, a few days afterwards, the late Librarian of Cambridge welcomed my proof that his favourite Irish copyists were innocent of such a barbarism as *hautem*. (For further details on this point I may refer to any edition of the *Orator* of Cicero, pp. lxxx, lxxxi, and xcix.)

J. E. SANDYS.

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*vepó*.—That the Modern Greek word for water is connected with *νηρός* (*napós*), *Νηρεός* (Lithuanian *neris*) is proved by *νηρόν* = *νῆρ* in an inscription of the sixth century A. D. But *vepó* cannot come directly from *νηρόν*; it must come from *νερόν* and forces us to conclude that *vepós* existed beside *νηρός* just as *ξερós* existed beside *ξηρός*. Fick has pointed out how *σῆλ* 'sun' rhymes to *μῆλ* 'moon', *γῆλ* 'pig' (*σῆλ*, Lettish *zāka*) to its synonym *ζῆλ* (Lat *sūs*, *ūs*) etc. In the same way *νηρός*, *vepós* 'wet' rhyme to *ξηρός*, *ξερós* 'dry'.

J. B. BURY.



## CORRESPONDENCE.

SIR,—The gist of my review of Mr. Mahaffy's new volume was this—the book is very entertaining but very inaccurate. I insisted on its merits, but also gave half a dozen extracts to illustrate its defects. The following sentence occurs in the middle of the first extract:—

'One of these despots, Leucon, is mentioned by Demosthenes (in *Leptinem*, § 30—40) as having obtained for himself and his heirs the freedom of the city of Athens, in requital for the gifts of corn he had bestowed on the Athenians in a time of scarcity.'

In commenting on that extract, I criticised this sentence incidentally:—

'Demosthenes says that the Athenians made Leucon ἀρετής and πολέτης: the modern phrase "freedom of the city" is altogether misleading. Leucon had not bestowed gifts of corn: he had simply allowed ships bound for Athens a priority in loading corn, and waived his claim to export duty.'

In his letter to you, Mr. Mahaffy drops the freedom of the city and the time of scarcity, and says:—

'When speaking in passing of the friendship of Pontic tyrants with Athens, and merely to note that fact, I said that "Leucon had obtained this friendship by means of large gifts of corn," I should have said that "Leucon had obtained this friendship by means of granting trade facilities which amounted to large gifts of corn".....But what matter? Does it affect, in the smallest degree, my argument?'

This certainly would not affect the argument, for the very good reason that there is

no argument there to affect. But the distinction is material. The corn-trade was not a matter of gifts and friendship, but strictly a matter of business. In fact, the contention in *Lept.* 29 ff. is that, in making Leucon ἀρετής in their city, the Athenians were giving him an equivalent in money or money's worth for his grant of ἀρέσκια on their exports of corn from his territory. The Athenians afterwards accepted gifts of corn from foreign potentates; but at this time they were still an imperial people. Mr. Mahaffy has overlooked the anachronism; but he cannot well dismiss it as a triviality, for he has himself applauded Grote for regarding the acceptance of such gifts by the Athenians as the signal for bringing his history to a close.

Mr. Mahaffy tells you that my extracts are not fair specimens of the rest of the work, and afford no proof of general incompetence; and rather hints that they contain all the worst blunders in the book. I can only say that I chose these extracts because they were partly concerned with ancient authors and inscriptions, partly with antiquities and antiquarian literature, and partly with modern subjects, and therefore illustrated his inaccuracy on all sides; and that, in selecting them from others of the same sort, I took them simply because they were short and decisive.

CECIL TORR.

## MONTHLY RECORD.

## GREAT BRITAIN.

*Carlisle*.—A broken cylindrical column has been found here, of Roman date, 1 ft. 9 ins. in diameter, and 4 ft. 7 ins. high. It was standing *in situ*, on a pavement of concrete, about 5 ft. 4 ins. below the present surface. The site is near that of a building erected in 1830, when many relics of Roman occupation were found on the spot, including several broken columns. These discoveries point to the existence of some important building with a colonnade before it, perhaps the temple of Mars of which Camden speaks, quoting from William of Malmesbury.

Five hitherto unknown inscriptions were found in the fly-leaves of pocket-books which belonged to William Nicholson, Bishop of Carlisle from 1702 to 1718. One is from an altar found in 1687, apparently dedicated to the *Deae Matres*; another is on the well-known Aelius Bassus stone found in 1688. The three others were taken from the Plumpton wall, and are very fragmentary; one is from an altar, but the Bishop failed to interpret more than the letters D. M.<sup>1</sup>

## GERMANY.

*Limburg in the Palatinate*.—In restoring buildings connected with the monastery here the front of a large edifice was discovered, with round-arched windows, also part of a Roman millstone, of basalt, and two other grinding-stones, of quartz, oval-shaped and smooth; the latter were also used for grinding corn, the smaller one being placed uppermost, and the corn crushed between the two; in Roman times both styles of grinding must have been employed.<sup>2</sup>

## ITALY.

*Verona*.—In repairing the foundations of the Regaste del Redentore several large heavy pipes of lead have been found, which must have belonged to the ancient aqueduct which traversed the Aemilian bridge, and was destroyed by an inundation of the Adige in the sixth century; at the same time some hundreds of gold, silver, and bronze coins were found including some of Galba and Trajan.<sup>3</sup>

<sup>1</sup> *Antiquary*. April 1891.

<sup>2</sup> *Berl. Phil. Woch.* 7 March.

<sup>3</sup> *Athenaeum*. 4 April 1891.

*Venetia.*—At Concordia Sagittaria were discovered remains of a military burying-place, containing no objects of importance, except some chests with inscriptions which are somewhat obscure.<sup>1</sup>

*Great St. Bernard.*—On the south side of the mountain is a hollowed-out space, 3.70 metres in width, cut in the rock, on the sides of which are visible spaces in which beams must have rested, supporting an entablature; moreover fragments of stone, marble, and tiles, here and in the adjacent plain, reveal the presence of ancient buildings, which have suffered from fire and devastation. The first excavations were made here in 1760 and 1764, when bronze objects, coins, etc., were found. The researches were not renewed till 1871, and since 1883 have been carried on regularly, but it is not till recently that the topography of the place has been clearly ascertained, establishing it as the site of the temple of Jupiter Penninus mentioned on a tablet previously found on the spot. Signor Ferrero, who has been in charge of the excavations, was convinced of the existence of the temple by the discovery of votive inscriptions, coins, etc., and his efforts have further been successful in revealing its foundations. The dimensions of the walls were proved to be  $11.30 \times 7.40$  metres, those of the pronaos  $2.45 \times 5.80$  metres; it is divided from the cella by a wall of 0.70 metres thickness. The temple appears to have been in *antis*, and no traces of columns have been found. The walls are of stone, with a cornice of white marble, tufa and coloured marble being also employed, while the roof is composed of *tegulae hamatae*, on which are various stamps. Seventeen Gallic and thirty Roman coins, mostly bronzes, have also been found.<sup>2</sup>

*Fornovo San Giovanni.*—Two Roman tombs have been found here built up with brickwork, the dimensions being  $0.46 \times 0.31 \times 0.58$  metres, of pentagonal section, with a sloping cover like the roof of a house. On the bricks are rude designs in chalk, shaped like the letter S. They contained denarii of Vespasian and Trajan, first bronzes of Hadrian, and second bronzes of Caligula. Within the church were found other tombs covered with slabs of grey stone, only containing skeletons. On the Viticelle estate were found three vases, with remains of original red glazing, averaging 0.14 metres in height. On the Casaretti estate other tombs were discovered, apparently part of a barbarian burying-place, containing two large silver fibulae with radiated heads, and another smaller one, also a small silver knife with a cylindrical handle, and some objects of bronze.<sup>3</sup>

*Liguria.*—At Ameglia was found an ancient sepulchre, cut out of a great mass of rock, the sides being 0.40 metres in thickness, under which was a large slab of brown stone. It is of quadrilateral shape, formed of six blocks of schistous stone, the dimensions being  $0.67 \times 0.41 \times 0.40$  metres. Inside it were five vessels containing bones, four other vases, five unguentaria, and a spear-head. In the first named were bones, small vases, and unguentaria, two fibulae (one of silver, the other of iron), a bronze ring, and two bronze targets.<sup>4</sup>

*Bologna.*—Italian sepulchres have been unearthed here on the Nanni estate, outside the gate of S. Isaia, four in number, of which two give examples of *crematio*, the other two of *humatio*. The first is in the shape of a large *dolium*, 0.80 metres high, and contained fragments of pottery, an urn shaped like an olla, two fibulae, a hair-pin, and a piece of *aes rude*.

The second is of the same shape, but only 0.60 metres high, and contained fragments of bronze objects. The other two contained skeletons, and in the latter were also terra-cotta, bronze, and iron objects, including fibulae and *acus crinales* or hair-pins.<sup>5</sup>

*Forlì.*—An interesting bronze statuette has been found here 0.10 metres high, representing a man of short stature, muscular, with a large head, beard, long ears, and short horns, clothed in the skin of some beast, probably a lion. In his right hand he holds a purse (?), in his left he grasps the head of a serpent; on his head is a lotos-flower of Egyptian type. It is not improbable that it represents the god Bes.<sup>1</sup>

*Castrocaro.*—On the Casino estate, in the locality known as 'le battaglie,' tombs have been found containing various bronze funeral objects, the principal being fifteen fibulae and five armillae, also some fragments of vases of brown clay.<sup>2</sup>

*Etruria.*—At Chiusi, in laying the foundations of the façade of the cathedral, walls were discovered apparently belonging to a Roman building, in which was a large block of travertine with an inscription bearing the name of a *triumvir Augustalis*; and on the same spot a mirror was found with an Etruscan inscription.

At Petriniano, in the district of Malestano, an Etruscan cemetery has come to light, in which the chief object of interest was a part of a square *cippus* of tufa. On the front are sculptured three draped figures in very low relief, a male figure to right and a female to left, with a child between; the female is apparently bidding farewell to the other two. On one side is a flute-player, on the other a man raising his left hand in an attitude of grief. The style is archaic, but carefully executed. Four vases were also found here, one inscribed *SAMA*, *sc. Anni*.

At Castelluccio another Etruscan cemetery was discovered, one tomb being closed with a large stone on which are Etruscan inscriptions, one of which states that the tomb is that of Larthia Largienia, daughter of Tana Situnia. Two loculi in this tomb are closed with tiles, one bearing the name of *AR. FEDERNI. LARTHIAEI. METLIAELF.* (*sc. Arius Pedernius Larthiae Metelliae filius*; the rare genitive in *-aei* being employed), the other is inscribed *C. TATILF.* (*sc. Caius Tatiuss Lucii filius*).<sup>3</sup>

At Sugano, near Orvieto, two Etruscan tombs have been found. The first is  $2.50 \times 3.25$  metres in size, and has two benches along the side-walls, on which corpses were laid out. About thirty small vases (chiefly ollae), of rude technique, were found in it, also two oinochoae with black glaze, resembling Campanian ware. This tomb also contained a plate of gold, apparently used as a bracelet, and mounted on wood or skin, on account of its thinness; also two bronze mirrors with late designs. The second tomb is similar to the first, with a door leading to a second cell, also provided with benches; it contained bones, some fragments of bronze vases, mirrors, and an oinochoe inscribed *[AN]I[◇]VM*.<sup>4</sup>

At Sarzana the site of the ancient city of Luna has been established by excavations (mentioned briefly in the April record) carried on inside the ruined church of San Marco. In searching round the apse were found a series of pilasters or bases ranged in parallel lines, ten in number. Two are of white marble, three of hard bluish stone, and five of white Venetian stone, varying in dimensions from 0.95 to 0.65 metres high, and 0.75 to 0.50 metres wide; they were placed 1.77 metres apart. Eight bear inscriptions, which show that they once supported statues, of which a few fragments have been found. The inscriptions record the erecting of statues to distinguished citizens of Luna, and others. Other objects of interest found

<sup>1</sup> *Notizie dei Lincei.* November 1890.

<sup>2</sup> *Notizie dei Lincei.* October 1890.

<sup>3</sup> *Notizie dei Lincei.* December 1890.

here are as follows.—Marble: four torsoes of statues draped in the toga; two male busts, and some small heads; two small statues of seated matrons; architectural fragments, capitals, etc., some sculptured; among the sculptured fragments, two rude nude figures, male and female, holding three children between them; also a colossal lion of white marble. Terra-cottas: two tiles; unguentaria, including a stamped fragment; five lamps, one stamped FORTIS; a weight; fourteen spindle-whorls; fragments of vases. Other objects: fragments of glass vases, lacrimatories, etc.; objects of bone, ivory, bronze, iron, and lead; two silver consular coins, and several imperial bronzes.<sup>1</sup>

*Umbria*.—At Sassoferrato, in the ancient territory of Sentinum, some stones were discovered with inscriptions speaking of the citizens, magistrates, *ordo*, and *Plebs* of the Sentinates, the town having been a municipium. It contained some sumptuous private houses, with accurately-constructed walls of considerable size; also some fine mosaic pavements, one representing the sun and twelve signs of the Zodiac, with the earth turned round by four children, probably the Seasons; the figure of the sun is of a Lysippian type, and may be copied from the Colossus of Chares. A second pavement has a representation of the sea, with fishes, and a third, 12 × 12 metres in dimensions, probably part of a public edifice, is covered with marine animals of large size. Numerous fragments of marble tragic masks, disks, etc., and architectural remains, have also been found.<sup>1</sup>

At Foligno the position of a cemetery of Roman date was ascertained, and two skeletons were found, in tombs lined with tiles, one of small proportions, and small phialae of coloured glass. In the walls of the church of S. Francesco two inscriptions were found, one being part of an honorary cippus.<sup>2</sup>

At S. Giovanni Profumma, in the same neighbourhood, an inscription was found dedicated to Sertoria Fufana, and at S. Eracleo a stone from a tomb with a mutilated inscription, and another with a dedication to Aditrix by Eutychedes.<sup>3</sup>

At Colfioriti were found fragments of sepulchral cippi with inscriptions, and at Bellori some fragmentary inscriptions. At S. Sebastian a sepulchral stèle was discovered, of red stone, 0.70 by 0.49 metres, with a rose and geometrical figures engraved on the top, inscribed COMMUNIS.C.VERI.SABIN.L.VIX.ANN.XVII.FATO.RAFTVS.MISERINVS.<sup>2</sup>

*Rome*.—Reg. v.: A tomb of square tufa blocks, belonging to the Etruscan cemetery on the Esquiline, containing bronze armillae and rings, two spears, and fragments of a patera with pale red bands on a whitish ground.<sup>3</sup>

Reg. vii.: A Roman dagger in good preservation, of iron, 0.53 metres in length; a bronze lion-head, originally the mouth of a fountain; a bronze lock of a chest; a medallion of Trajan Decius, and a fine *contorniat* of Nero.<sup>3</sup>

Reg. viii.: In the forum of Augustus, fragments of plinths of statues, and of marble slabs, all inscribed.

Reg. ix.: On the left bank of the Tiber, a block of marble with a cornice, apparently part of a columbarium, with inscription. In the Prati di Castellone a large wall lined with brick running east and west, apparently of late imperial times, and fragments of bricks and tegulae *bipedales* with stamps.<sup>2</sup> In the same part, two cippi of B.C. 7 (mentioned briefly in the April record), both of travertine; (1) with semi-

circular capitals, 2.33 × 0.745 × 0.417 metres, with an inscription of Augustus (TRIB.POT.XVII); (2) 2.00 × 0.95 × 0.54 metres, the upper part with the inscription being lost. Later, another was found, of the same date, 2.10 × 0.68 × 0.425 metres, inscribed R.R.PROX.CIPP.FED.CLXI.<sup>1</sup>

Reg. xiii.: In the Via Tiburtina, fragments of a terra-cotta frieze adorning a large tomb, with Victory sacrificing a bull, in relief; an inscription to Statilius Erastus and his family by his wife Statilia Euodia; and a marble block, 0.38 × 0.46 metres, with an inscription to C. Iulius Athenodorus.<sup>3</sup>

*Tivoli*.—Remains of an ancient city with polygonal walling, have been brought to light, also some interesting fortifications, with an unusual method of sustaining a temple by substructions, paved roads, etc. The site is on the top of the Monte S. Angelo, thought by Signor Lanciani to be that of the ancient Aefulae (Hor. *Od.* iii. 29). The temple would be that of the Bona Dea mentioned in an inscription found in the seventeenth century at S. Gregorio in the neighbourhood.<sup>4</sup>

*Artena* (Latium).—A large sarcophagus was found here, of ash-coloured tufa, 2.32 × 0.90 × 0.71 metres, the sides about 0.20 m. thick; the cover is lost. On three sides are sculptures of the third century of our era; on the sides vine-leaves and grapes; in front, five arched compartments divided by Corinthian pilasters, sculptured with winged Genii and the figure of the dead man in a short tunic and chlamys fastened by a fibula, with short hair and beard. On his right is Hercules, nude, with a club and scyphus, on his left a round shield on which is a star.<sup>2</sup>

*Pompeii*.—In June 1889 was found, near the porta Stabiana, a semicircular *sedile*, resembling one found in 1874, of tufa, overlaid with *opus Signinum*, also two cippi, each inscribed M.TVLLIVS.M.F.EX.D.D., indicating the area granted to M. Tullius by a decree of the decuriones. This M. Tullius was *duumvir jure dicundo* three times, *quinquennalis*, augur, and military tribune by the popular vote; he built the temple of Fortuna Augusta at Pompeii in the time of Augustus (*C.I.L.* x. 820-1). On the *sedile* is inscribed M.ALLEIO.Q.F.MEN.MINIO.IVIR.L.D.LOCVS.SEPVLTURAE.PVBLCIE.DATVS.EX.D.D. Various other inscriptions were found in the Forum, the most important on January 10th, 1890, a pilaster of grey marble with a cornice, inscribed in deeply-cut letters painted in red: A.A.P.R.D.D.GRATVS.CAESAR.L.MINISTER.M.SERVILIO.L.AELIO.COS. (For date, see *C.I.L.* x. 892.)<sup>2</sup>

*Apulia*.—At Altramura, in the territory of Casale, was discovered an ancient cemetery, containing fifty tombs of equal size, but few objects of interest, except a few vases and terracottas. Later, twenty-eight similar tombs were found varying in length from 1.10 to 1.30 metres, 1 metre in width, 0.90 in height. They are pyramidal, and rectangular in plan; a few vases were found in them, including two large craters with red figures and an amphora, also some human bones.<sup>3</sup>

*Calabria*.—Fragments of an archaic inscription in the Achaean dialect have been found, engraved on a bronze lamina; the provenance is not known. The date is not later than the sixth century B.C. There is an interesting mention of proxenoi, and ↓ for χ, and § for ι, are used.<sup>3</sup>

*Sardinia*.—In building the wall of an estate in the province of Sassari, in the territory of Santa Maddalena, various bronze objects were discovered.

<sup>1</sup> *Notizie dei Lincei*. December 1890.

<sup>2</sup> *Notizie dei Lincei*. October 1890.

<sup>3</sup> *Notizie dei Lincei*. November 1890.

<sup>4</sup> *Antiquary*. April 1891.

The most interesting were: a statuette 0.15 metres high, in a short tunic, with a sagum over the left shoulder, three axes, a lance, a piece of pure stannum, weighing 700 grammes, and a pestle in the form of a cone. Later were found part of an axe, some armillae, rings, and a pyramidal mass of iron with a rectangular base and obtuse apex. This appears to have been the site of an important bronze foundry.<sup>1</sup>

The site of the ancient Cares has been identified at Caresi in the community of Terranova.<sup>2</sup>

*Sicily.*—Dr. Orsi, after a month's excavation, has at length reached the oldest part of the necropolis at Megara Hyblaea near Syracuse. He found at the outset the tomb of a woman, with two fine silver fibulae at the height of the shoulders, and on the breast some silver rings with Phoenician scarabaei; also a large chamber sculptured with an elegant border round the top, representing archaic leaves entwined with astragals, all well preserved. Dr. Orsi has now come upon a rich mine of proto-Corinthian vases and silver objects. In one tomb he found three infant skeletons, nineteen buttons of thin silver, three spirals of silver, twenty-one silver rings (ten on one finger), a long necklace of twisted wire, and a girdle richly decorated with *repoussé* lions and geometrical figures; also some small but elegant bronze brooches, some in the form of horses and boats, and other brooches of wood, mostly in a bad condition. They resemble in type those belonging to the Italian cemeteries of the first age of iron. In another tomb were found a gold button and a fine gold rosette with six *repoussé* leaves. Outside the necropolis, near the pharos of Luniadoro, Dr. Orsi has traced out the plan of the ancient port, formed of huge limestone blocks, with a wall of more than 5 metres width.<sup>3</sup>

#### GREECE.

*Athens.*—Dr. Dörpfeld has communicated to the German Institute at Athens his opinion that the newly discovered 'Constitution of Athens' furnishes us with an important topographical indication of the real position of the Theseion. The present so-called temple of Theseus was, according to Dr. Dörpfeld, most probably the temple of Hephaistos mentioned by the ancients as existing in the Kolonos Agoraios. From the papyrus text it seems likely that the Theseion was on the north-west slope of the Acropolis. (Cf. Harrison, *Mythology and Monuments of Ancient Athens*.)<sup>3</sup>

Prof. Kumanudes has published in the *Ἐφημερίς Ἀρχαιολογική* the full text of the important inscription recently found in the Agora. It contains the Latin letter of the Empress Plotina to Hadrian, and the Greek rescript of the Emperor concerning the hereditary succession in the direction of the Epicurean School, both dated in the year 121 A.D. At the head of the school was one Theotimos, an Athenian by birth, but a Roman citizen ascribed to the family of the Popilii. The editor maintains that this Theotimos was the eponymous archon of Athens whose name occurs in a list of Athenian ephebi discovered some time ago. Another fragmentary inscription has come to light which gives the name of a new archon hitherto unknown, viz. Eunikos. The year of his office cannot be exactly determined, but must be after the time of Attalus II.<sup>4</sup>

*Arcadia.*—Fresh fragments of the celebrated statues of Damophon have been found at Lykosura, and many architectural fragments besides, with sculptures, also some roof-tiles, bearing the name Despoinas. The Despoina temple has been now excavated to the east, west, and south.<sup>4</sup>

*Eretria.*—The American School at Athens, besides the stoa and some tombs found a few weeks ago, has discovered several pieces of sculpture of the best periods of Greek art. Dr. Waldstein has also turned his attention to the necropolis of the ancient city, and at the outset came upon a large collection of funeral objects in gold, terra-cotta, etc., including a gold ring with the figure of a lion, and a star, two gold earrings set with stones, a leaf of gold with the figure of an *auriga* in a chariot, a gold crown of leaves, and many detached gold leaves of the olive shape; also some terra-cotta statuettes and a mask of Pan, several figured lekythoi, and an alabaster pyxis with cover.<sup>5</sup>

Dr. Waldstein writes to say that in the course of excavations to discover the temple of the Amyrinthian Artemis, beautifully-worked marble foundations were found, enclosing a family grave. Three graves were opened, one containing six diadems and laurel wreath of pure gold, a writing-pen and two styli of silver, and a statuette of a philosopher with hands folded, in terra-cotta. It was evidently a man of literary pursuits, and one of some renown, who was buried here. In the adjoining grave were found the remains of a female member of the family, with an inscription which Dr. Waldstein restores [B]ΙΟΤΗ[Α]ΡΙΣΤΟΤΕΛΟΥ (*sic*); this dates from the third century B.C. The question arises whether this can be the great philosopher. It is true that he died at Chalcis, which is near to Eretria, and Christodoros says that he saw a statue of Aristotle in the gymnasium at Constantinople 'standing with hands folded together,' which corresponds to the unique terra-cotta found in this grave. But on the other hand Chalcis was always quite a distinct community from Eretria; again Aristotle's daughter by Pythias (as mentioned in his will) was named Pythias, not Biote, though he may have had a daughter by Herpyllis; thirdly, it is not certain that the terra-cotta figure had any direct reference to the deceased, though it no doubt had some general relation.<sup>5</sup>

*Thespiæ.*—The French School, in continuing researches in the sanctuary of the Muses near Mt. Helicon, at two hours distance from the grove of the nymphs, and to the south-west of the ancient city, found portions of a building, consisting of the *crepidoma* of an ancient temple, which, as would appear from a votive inscription found on a bronze laver, was dedicated to Apollo. This temple was peristyle, about 35 x 16 metres in dimensions. Near the temple was found a large stone-paved *crepis*, designed to support the ground against the inundations of the neighbouring river. The results of these excavations will soon be published in the *Bulletin de Correspondance Hellénique*, with figures from a sarcophagus representing the labours of Herakles, two female heads of Roman date, a long inscription with a catalogue of ephebi, and an agonistic decree enumerating victors at games in honour of the Muses, two bases of statues, etc.<sup>4</sup>

*Crete.*—At Gortyna fragments of archaic inscriptions have been discovered similar to those found by the Italian government when excavating the famous temple of Apollo.<sup>4</sup>

At Hierapytna an inscription has been found rela-

<sup>1</sup> *Notizie dei Lincei.* October 1890.

<sup>2</sup> *Notizie dei Lincei.* November 1890.

<sup>3</sup> *Athenaeum.* 4 April 1891.

<sup>4</sup> *Antiquary.* April 1891.

<sup>5</sup> *Academy.* 18 April 1891.



tive to the road-works executed by the Emperor Claudius, of which we hitherto knew something from a fragment discovered at Lyttos.<sup>1</sup>

## ASIA MINOR.

*Magnesia*.—Dr. Dörpfeld's report says that the German School has so far explored the whole enclosure of the temple of Apollo, in which many inscriptions were found. Around it stood porticoes and dwellings for the various officers attached to the sanctuary, viz. priests, musicians, and *neokoroi*. The discoveries of sculptures round the temple of Artemis Leukophryne have hitherto proved of little value, and of inferior preservation to those in the Louvre, while they resemble the remains at Constantinople. The excavations at the theatre proved its resemblance to the theatre of Tralles, and that it was

altered in Roman times, when a *logeion* was added, and the *parodoi* of the orchestra closed.<sup>1</sup>

*Berliner Philologische Wochenschrift*. 14th March 1891.

Review of F. Imhoof-Blumner's *Griechische Münzen; neue Beiträge und Untersuchungen* (München 1890), by F. Baumgarten.

In this work Dr. Imhoof-Blumner has given us some entirely new types of coins, both in designs and inscriptions, e.g. a complete series from Tenos, none of which were before definitely ascertained. The Σ, which occurs on the coins of Leukas, Ambrosia, etc., together with a Pegasus, in the fourth century, denotes *σμμαχικόν*, and refers to a league against the second Attic naval confederacy. Among interesting coins is a bronze of Smyrna, which is what Strabo (xiv. 646) calls a *Ῥωμαιοῦ*, with a representation of Homer; also two with Athene and Marsyas, and a Pessinus coin with Daedalos and Ikaros.

H. B. WALTERS.

<sup>1</sup> *Antiquary*. April 1891.

## ARCHAEOLOGY.

TOZER'S ISLANDS OF THE AEGEAN.  
Frowde. 8s. 6d.

MR. TOZER has united in this book his notes of (1) a journey made in Crete and the Cyclades as long ago as 1874, (2) a journey to the islands on the Asiatic coast made in 1883, and (3) a recent journey to the northern islands, Lemnos, Thasos, and Samothrace. The last section of the book is far the most interesting and instructive, because these islands are less well known than the others, and the consciousness that he is working on new ground always reacts on the traveller, and calls into full play his faculties of observation and appreciation. I will express a hope that Mr. Tozer may find it possible to visit the smaller islands, which he has hitherto neglected. Although their archaeological and historical interest is less, such islands as Astypalaea or Telos more powerfully arrest the traveller's attention than their larger and more famous sisters: he is struck by a singular individuality in the physical type, costume, and language of their inhabitants: the people of one small island are indeed, as a rule, as unlike those of another as possible, the only quality they have in common being the poor opinion of their neighbours which they entertain and express. The curiosity to discover the ultimate origin of such strongly marked differences acts as an excellent stimulus, under the influence of which the traveller is sure to discover, not indeed this, but something else of interest.

In Crete Mr. Tozer made but a short stay.

If he had visited the chestnut-forests of Elos in the east of the island, he would, I think, have withdrawn his criticism of the scenery: the country which he last traversed, that about and between Gortyna and Knossos, is indeed deficient in natural beauty. There is an interesting account of the Cretan ibex on p. 28. Besides the lentoid gem, cited from Ross, many others with representations of this animal have been found. Some of the best are now figured in Imhoof-Blumner's *Tier- u. Pflanzen-Bilder* pl. xviii. On p. 73 it is noted that stanzas of the *Erotocritus* are sung in Crete. Most of the couplets of a song which Ross heard sung in Kasos (*Inselreisen* iii p. 176) are taken from this poem, which is a delightful work, and deserves to be better known out of Greece. Even in Greece itself it is not now the fashion to read it, although the number of cheap réprints which exist shows that it was once as popular there as the *Frithioff's Saga* in Sweden. It is so little known to foreigners, that a French critic writing on the modern Greek language recently described it as a 'fade pastorale' confusing it possibly with the *Erophile* (*Rev. des Études Grecques* ii. p. 81).

The second section, although, like the first, it does not contain much that is new to those familiar with the localities, would serve as an excellent guide-book to the chief objects of interest in the islands of Lesbos, Chios, Samos, Patmos, and Rhodes. Mr. Tozer is of course instructive when he deals with Patmos, and the accounts of the ascents of the Lesbian Olympus and the Rhodian

Atabyron are of especial value. These panoramas, so graphically described, bring the facts of geography home to us better than any map. The third section, dealing with Lemnos, Thasos, and Samothrace, is of more permanent value; Mr. Tozer spent a longer time in these islands and has been able to make his description of them more complete. The particular objects of his research in the first two were the Lemnian earth, and the site of the Thasian gold mines. In neither of these objects was he precisely successful, but we gain an admirable picture of the two islands. The Lemnian earth, which was red, is, we are told, no longer found, a kind of ordinary clay from the same spot being sold under the name. The demand for this substitute has almost ceased; it was therefore high time that some one should collect all the native testimony on the subject. Mr. Tozer traversed the district still called *Koúrpa* near which, according to Herodotus, the mines were situated, but saw no traces of workings. The Lemnian fire also refused to reveal itself: it is perhaps needless to look for a volcano; a local escape of inflammable gas would suit perhaps better the conditions which the legends regarding it and references to it impose.

The best chapter in the book is the last on Samothrace, and the best part of it the account of the ascent of the high peak, and of the view from the summit. This is beautifully written and of more worth than many pages of minute geographical discussion. The island of Skyros was distinctly visible, and this on a not exceptionally clear day. The distance is much greater than from Athos to the highest point of Euboea, and the sum of the two altitudes is here much less. This would be enough to dispose of Dr. Verrall's too dogmatic assertion that the fire-signals in the *Agamemnon* are impossible, but Prof. Merriam's admirable paper on 'Telegraphing among the Ancients' has already performed this service. These eternal objects, mountain, sea, and sky, are ever our nearest friends when we travel in Greece, for they alone are just as they were when Greece was Greece, but their possession is assured to futurity also, and an observer therefore feels himself obliged to devote some of his attention to things more transitory, such as the people, their ways and thoughts. Mr. Tozer tells us a good deal that is interesting about the present condition of these northern islands. His account of the Samothracian shepherds is particularly interesting. They are distinct

from the rest of the population, and speak a remarkable dialect. The same is the case in Cos.

There are one or two little points which I would criticise. On p. 87 it might have been mentioned that a sacrifice to Homer was made at Ios on the day of his death, the 16th of the month 'Ουμπεών. (See Ross *A. Z.* vi. p. 333—an inscription now in the Syra Museum, and Bergk in *Hermes*, xviii. p. 511.)

On p. 137 the statement regarding Diodorus and Ephorus should have been differently expressed. It is generally recognized that Diodorus, in parts of his history, reproduced Ephorus. The accuracy of his description of Lesbos is at most a slight additional confirmation of this. The account of the relations of Lemnos and Athens on pp. 237—238 is wanting in precision. It should have been clearly stated that the Lemnians were Athenian *cleruchi*.

The best compliment I can pay the book as a whole is that reading it has made me wish to go back to the Greek islands.

W. R. PATON.

#### THE THEATRE AT MEGALOPOLIS.

IN the *Hellenic Journal*, vol. xi. p. 294 (see also *C.R.* 1891, p. 129), an account was given, with plans, of the theatre of Megalopolis as far as the excavations had proceeded last year. This account and plans were stated to be provisional, awaiting the termination of the work this spring. But on p. 297 *ibid.* the authors remark that their results have already proved conclusively that Dörpfeld's theory as to the Greek theatre is wrong. Dörpfeld and others with him think that there was in theatres of Greek type no raised stage, the actors performing on the same level with the chorus, in the orchestra; and that the various 'Greek' *proscenium* which have been hitherto discovered (Epidaurus, Oropus, Piræus, Assos), as well as the *proscenium* described by Vitruvius (V. vii.) as an essential part of 'Greek' theatres and expressly declared by him to be a stage, are not stages at all, but ornamental back walls (*Dekorationswände*) in front of which the actors acted.

Against this it is urged in the *Hellenic Journal* that the *proscenium* at Megalopolis "is proved to be a stage, both by the presence of the three entrances behind it, on a level with its upper surface, and by the absence of any entrance through it to the orchestra; and the steps which form the front of the Megalopolis *proscenium*, while they provide a communication between stage and orchestra—the absence of which is one of Dörpfeld's main arguments for his novel theory—altogether preclude the notion of a 'Dekorationswand'."

Dr. Dörpfeld has replied to the above statement in the *Philologische Wochenschrift* for April 4, and at his request Mr. Louis Dyer has drawn up the following abbreviated summary of the article.

[Let me preface my summary by remarking that Dörpfeld attaches to the word *σκηνη* the meaning of 'Schauspielhaus,' 'Skenengebäude,' or 'Bühnengebäude,' and to the expression *ἐν τῇ σκηνῇ* a sense illustrated by *ἐν τῷ Ἀγίῳ*, 'off Lemnos.']

Mr. E. Gardner and his fellow-excavators having published their provisional plan, and expressed their

views, it becomes a duty to inform scholars that the picture of the theatre at Megalopolis which is gaining their acceptance is a faulty one, because the excavators have imperfectly understood the remains and have accordingly made indefensible restorations.

It is an error to say that the remains of a Greek stage have been found at Megalopolis. No traces of such a stage [*λογεῖον*] exist. Three steps there are, but the addition to them of three more, and the presentation of the result as belonging to a podium—a quadrilateral platform approached from three sides by six steps—is not justified by the remains; indeed the whole restoration runs counter to what is known about the rules of Greek architecture. These three steps really belong to the *σκηνή*, and form the base of the front wall of that structure. This front wall is what Vitruvius calls the *scenae frons*. The actors stood on a portion of the circular orchestra in front of this wall, which was the background for the whole action of the play. The three steps at Megalopolis belong to the lower part of this background—what its upper portion was like cannot for the present be made out. That it was beyond the actors is evident from the distance which separates it from the audience. It lies 30 metres away from the middle of the lowest tier of seats, and 10 metres separate it from the side seats next to the parodos. Such stage-structures as from time to time were required would be temporarily built up in front of this wall, i.e. in front of the *σκηνή*. Hence the name given to such a temporary structure, which was called a *προσκήνιον*.

In several other theatres—in Athens for instance—the same *scenae frons* appears in much the same relative position with regard to the audience. Indeed the distance separating the two is proportionately greater at Megalopolis than at Athens. Whether the three steps of Megalopolis are a feature also found at Athens and elsewhere cannot be ascertained. The havoc which time has made among the foundation-walls is too great. The remains at Athens would easily admit of similar steps, for the thickness of the wall to which they would have been attached is quite sufficient. One usual feature is lacking at Megalopolis, the *παράσκηια*, i.e. wings projecting from the ends of the *σκηνή*.

The *προσκήνιον*, or temporary stage structure of Greek days, was frequently superseded in later [Roman] times by a permanent erection; this was a stone colonnade with wooden *πίνακες*, or panels, to fill up the spaces between the columns; a later fashion introduced statues in place of panels. A wall of this kind has actually come to light at Megalopolis, and five of its columns have been unearthed. Here then is a stone *proscenium*, the same in form and of almost identical proportions with those of Athens, Piræus, Oropus, Thespiæ, Epidaurus, and Assos. This is exactly what Vitruvius describes in his Greek theatre. I regard it as a matter of established fact that the footing of the actors was not on the roof but at the front of this structure. The excavators at Megalopolis, however, call this 'the Roman stage,' and fail to explain that it has a name definitely known from an inscription found at Oropus. Other

inscriptions [e.g. the Patara inscription, *C.I.G.* 4283] show that this *προσκήνιον* with its columns is quite a different thing from the stage [*λογεῖον*]. The *logeion*, or stage, is that portion of the older orchestra which lies in front of the *proskenion*, and upon which the actors stood. *Proskenion*, on the other hand, is the name applied to the wall built in front of the skene. The statues or the *pinakes*, and the columns of this *proskenion* were the background of the play.

As for a central door in this *proskenion* at Megalopolis, no traces of it have yet appeared, but I take its existence there for granted since all other theatres have such a door. Traces of it are sure to come to light sooner or later.

[Here I am moved to interrupt my summary of Dr. Dörpfeld's views in order to suggest that, if the three steps led up to a central door, the obvious restoration of the rest of the wall would make of it the facade of a temple or a palace—something in fact very similar to the *προσκήνιον* built further forward in later days.]

Let me especially emphasize also that Megalopolis yields not the slightest trace of such a thing as a flight of steps leading from the orchestra straight up to the roof of the *proskenion*, where was the *theologeion*. These steps—necessary according to the old theory, impossible according to the new one—have never appeared in any one of the many theatres mentioned above.

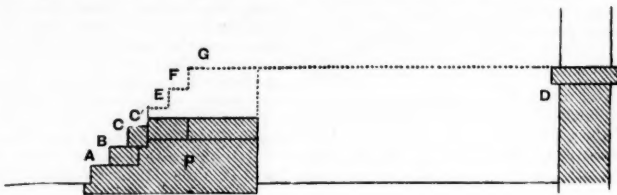
To judge by the published plan, there never was at Megalopolis, as there was at Athens, a Roman refashioning of the theatre at that place. No traces of a Roman stage are shown.

It should be borne in mind that the three doors in the back wall of the *skene* (whose front wall was the *scenae frons*) formed the means of communication between its interior and a colonnaded hall which lay behind it. These doors were therefore not visible to the audience, and the level of their thresholds was adapted, not to that of the actors' standing-place in front of the room aforesaid, but to that of the colonnaded hall into which they opened.

All this will make it evident that the theatre of Megalopolis, so far from giving us an authentic Greek *logeion*, tends to show that the actors sometimes took their stand on the level of the orchestra even in the later Roman days. The special importance of this newly excavated theatre consists in the comparatively good state of preservation of the front wall of its skene. Here is a construction of Greek workmanship belonging to the fourth century B.C. Much that is new and important about the form of this wall is likely to be learned from what has been unearthed at Megalopolis.

LOUIS DYER.

Since Mr. Dyer's communication, we have received a letter from Dr. Dörpfeld through Miss Sellers at Athens, giving a further statement which seems very clearly to define the points at issue. The accompanying cut is taken from *J.H.S.* xi. p. 296, figure 2, giving the section of the portion of the building in question—the lettering only has been altered.



Three steps A, B, C, are preserved and a 'threshold' D. The English excavators reconstruct three further steps E, F, G, on the ground that the horizontal tread of G will then fall exactly in a line with the top of D, and give us the front extremities of a supposed stage reaching from G to D. But, beyond the fact that several other details in the restoration are doubtful, it is evident that the English excavators have made a grave mistake with regard to C. The stair is constructed as follows: an inner core of 'schlechtes Material' (P) is faced with slabs<sup>1</sup> which form the steps A, B, C. Now in the case of A and B the horizontal tread merely meets the vertical slab of the next steps; but in the case of C, if we accept the conjectural step, it would be continued far beneath the next step, the tread in this case being more than twice the length of the others. The English excavators ignore this fact. The long horizontal slab C is obviously the top step, and cannot be continued by any steps. This is further confirmed by the slightly raised surface at C<sup>1</sup>, which again has not been accounted for in the English article, but which in the plan is in a somewhat curious manner taken into the vertical line of the first conjectural step. This raised surface of the upper step is common enough in Greek buildings, and merely gives the line for a wall—in this case the wall of the *προσκήνιον*: here it was probably 'eine geschlossene Wand'—but at present this cannot be asserted. C may also have supported a colonnade front, the columns resting on the raised surface C<sup>1</sup>. Thus 'die Pläne sind falsch; und von einer griechischer Bühne giebt es absolut keine Spur.'

The theatre of Megalopolis, while adding further confirmation to Dr. Dörpfeld's theories, supplies also an interesting variety of detail in showing us a *προσκήνιον* raised on three steps (an ordinary stylobate).

The excavation of the theatre at Eretria by the American School again shows an arrangement exactly agreeing with the Dörpfeld theory:—

1. A stage closely resembling the stage of Lykurgus at Athens.<sup>2</sup>
2. Early Roman stage with columns.
3. Late Roman stage of the usual type (?).

Mr. Penrose returned home last night from Megalopolis. After careful examination of the plans of the theatre he has come to the conclusion that the step C could never be continued by other steps, *precisely on the Dörpfeld grounds*; but he is not prepared to go the whole length with Dörpfeld. He considers the foundation too slight to bear a wall of any height; yet he says there must have been a wall meeting C<sup>1</sup>, though he believes it could not be more than 5 feet high.

E. SELLERS.  
Athens, March 29.

#### RE-EXCAVATED RELICS.

In a late number of the *Classical Review* (p. 132a), Mr. Murray contributes a short notice of an inscribed stèle, which was first noticed at Athens in the seventeenth century, and was many years ago rediscovered when digging some foundations in New Bond street, fifteen feet below the surface. As Mr. Murray

<sup>1</sup> The plan given above from the *J.H.S.* does not appear to coincide with Dörpfeld's description of the construction of the stair.

<sup>2</sup> See Harrison's *Myth. and Mon. of Athens*, p. 280.

hints, the fortunes of this stèle are strange but not unprecedented, and it is possible that readers of the *Review* might like some parallels. To judge by the astonishment expressed at the discovery in London of the two cuneiform inscriptions lately edited by Mr. Evetts, most people are not aware of the comparative frequency with which such discoveries of lost antiquities are made. I have an additional reason for printing these parallels because I hope that more experienced scholars may be able to add to my list.

There are at least two instances in the Guildhall Museum (City). One, a Greek inscription originally found at Smyrna (*C. I. G.* 3332), is said to have been dug up during the works for the District Railway several years ago. Another, a Latin monument to the memory of one Onesimus who died at the age of 13 (*C. I. L.* vi. 23473), was found in Basinghall Lane in 1852. It is not wholly impossible that a third inscription, edited by Hübner among the Roman inscriptions of London (*C. I. L.* vi. 20), may also have come originally from abroad. It appears to have been found near Walbrook not long before 1856, but the general appearance of the fragment—only half is extant—is not that of ordinary Romano-British inscriptions. Another instance from London is supplied by a bit of sculpture with a Greek inscription below it, which was found 'among the ruins of a house at Islington' in 1774 (*C. I. L.* vii. p. 21), lost, and then rediscovered in February 1879 during some excavations in Tottenham Court Road, (W. T. Watkin, *Archaeological Journal* xxxvii. 149). This relic also probably came from abroad, though the probability must be again confessed to be only *a priori*. In any case, it was 'lost in London' and re-excavated. The same might perhaps be the case with the remarkable sculptures and inscription dug up in Walbrook in 1889, and now in the possession of Mr. Ransom at Hitchin (*Ephemeris epigr.* vii. n. 816; *Arch. Journ.* xlvii. 234). But here the circumstances of the find seem to prove a Romano-British origin and there is nothing in the inscription and sculpture to render it impossible.

Instances may be found even outside of London. A Greek inscription to *Μην*, with a figure of the god, was found some years ago in building a hotel at Tonbridge, but it has been rightly classed by several scholars, last by Prof. Kaibel in his new volume, as of foreign, probably Asiatic, origin. Perhaps, too, the tombstone of Considia Veneria, now in the Fitzwilliam Museum at Cambridge, is a foreign importation. The Disney catalogue (i. 99) says it was found at Colchester, but Prof. Hübner judged it to be 'urban' (*Eph.* iii. p. 116 n. 58) and any one who has seen it will be inclined to agree. An even more curious case occurs in the same Museum, a tombstone of Aelia Agatha, which, according to the Disney catalogue (i. 97), was found in 'the Mausoleum of the Domus Augusti on the Appian way', but according to the Cheshire antiquary, Foote Gower, who wrote about 1780 (*Brit. Mus. MSS. Add.* 11338. 93) was dug up in Chester in 1730 in Water-gate street and passed afterwards into Gower's own possession. Mr. Watkin (*Roman Cheshire* p. 208) accepts Gower's statement without misgivings, but it is incredible from the look of the stone that it should be Romano-British, and the editors of the *Corpus* must be right in placing it among the 'urban' inscriptions (*C. I. L.* vi. 10835). The alternatives are between believing that Gower was hoaxed and the inscription actually lost and found in Chester. In any case, it must have reached England long before Disney formed his collection, for Gower wrote almost before Disney was born.

The classical example of relics 'lost and found' is, of course, furnished by the Arundel marbles, but this is too well known to need notice here, and can easily be found in Prof. Michaelis's *Ancient Marbles in Great*



*Britain.* Two instances may, however, be quoted, to give credibility to the others detailed above. Half of the Parian Marble was rescued from a chimney by Selden, and six or seven statues were left in Kennington to be buried under layers of rubbish intended to protect the ground from the inundations of the Thames and there to be dug out a few years later at the suggestion of Lord Petre (*Michaelis*, p. 38).

More instances might be quoted of inscriptions and sculptures which have been brought to England and, when their origin had been forgotten, have been styled Romano-British. There is one inscription in the Wroxeter museum at Shrewsbury, another probably at a private house near Canterbury (*Eph.* iv. n. 662, vii. n. 865) and a third, a Greek tombstone probably from Asia, was found in 1880 lying in a garden at New Hampton in Surrey (*Arch. Journ.* xxxviii. 293). But these have never been buried and re-excavated.

F. HAVERFIELD.

AMONG the recent acquisitions of the British Museum may be noted :—

(1) A bronze strigil having on the handle a small oval stamp representing a grotesque male figure dancing : behind him are the letters ΜΚ retrograde. Below the stamp is incised in archaic letters the following inscription :—

ΚΑΛΙΣΤΡΑΤΟΣ  
ΔΙΟΔΩΡΟΥ ΚΟ  
ΡΙΝΘΙΟΣ

Καλλίστρατος Διοδώρου Κορίνθιος. For this use of the genitive *ou* instead of *o* along with the crossed ⊕ compare the Attic inscription in Roberts' *Gr. Epigraphy*, p. 85, No. 55, as to which Roberts observes : 'The orthography of the pseudo-diphthong *ou* with two letters is remarkable in so old an inscription though not uncommon in those of the fifth century B.C.'

(2) A small bronze group of wrestlers, found in Egypt and apparently a copy made in the Alexandrine age from a fine Greek original. The figures are locked together in a much more artistic composition than the marble group of wrestlers in Florence. They recall the phrase *symplegma nobile* which Pliny uses of a group of *Pana et Olympum luctantes* by Heliodorus (*N.H.* xxxvi. 35.), or that other group to which he had referred a little before by Cephisodotos the son of Praxiteles calling it a *symplegma, signum nobile, digitis corpori verius quam marmori impressis*. One would say of the new bronze group that some of the limbs are pressed into each other with more force than would be possible in nature, and perhaps that was what Pliny had in his mind in reference to the group of Cephisodotos. The current opinion is that the last-mentioned group was not one of athletes, but it is much open to doubt whether we should not now go back to the older opinion of Müller and others who recognized the group as athletic and not lascivious. Pliny distinctly compares with it the *Pana et Olympum luctantes*, and now that we possess a bronze group which though rude in its details is certainly in its composition worthy of being called a *symplegma nobile* and no less certainly copied from a celebrated original, we may venture to look for that original in one or other of these two groups by Cephisodotos or Heliodorus.

(3) A bronze statuette from Asia Minor of a late but very interesting style recalling those figures of ancient doctors and botanists which occur in the

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illuminated MS. of Dioscorides in Vienna, belonging to the end of the fifth century A.D.; see Visconti, *Iconographie Grecque* I. pls. 34-36. In some respects the figure is not unlike in style to the famous bronze statue in St Peter's in Rome, while the attitude being that of an aged bearded man seated on a chair and holding an open book in his left hand reminds us of the portrait of Dioscorides himself on the MS. just mentioned.

A. S. M.

NEW METOPE OF SELINUS.—The metope found in the excavations at Selinus in Sicily last year, and just published in the *Monumenti Antichi dei Lincei* I. p. 245 with plate, has been set up in the Museum of Palermo in that noblest of halls of archaic Greek sculpture, the Sala di Selinunte. It was found among the fortifications on the west side of the Acropolis which have lately been cleared with the most interesting results. It had been conveyed there apparently to help in the construction of these fortifications when Selinus was revived under Hermocrates after its overthrow in 409 B.C. and possibly the metope had been obtained from the small temple which is now in process of being cleared close by the side of the great temple of Heracles, as it is called, from which the metopes of Perseus and Medusa, Heracles and the Cercopes and the Quadriga were obtained. This new temple was a very small building such as would suit the scale of the new metope. But more excavation may be necessary before this is quite ascertained. In style the sculpture closely resembles that of the archaic temple of Diana at Ephesus—the temple erected in the time of Croesus—the relief being very low and the details extremely delicate. It is much to be regretted that the Italian Government encourages so poorly these excavations at Selinus. There is still a great area of the Acropolis to be cleared and during the two or three months of recent years when the work has been carried on by only a few hands the results have been so striking that there are few classical sites now so instructive and so worthy of a visit. At present the ancient street which passed behind the boundary wall of the Heracles temple on to one of the city gates is being explored with its line of dwelling houses on each side. The system of fortifications now laid bare with its galleries, passages and advance towers everywhere displaying the finest Greek masonry is singularly suggestive of hard fighting and in this respect may be compared with the fortifications of Epipolae at Syracuse, with the difference that at Selinus the whole is a piece of construction while at the Epipolae much is excavated in the rock. But in both cases there is the same sense of close desperate fighting as compared with what the traveller feels when he sees merely a strong surrounding wall as at Athens or Plataea and in other sites in Greece. Happily, for all the fierce conflict of races that has gone on in Sicily, the Greek element has left its impress more strikingly than could have been hoped for. Her temples are a glory which Greece itself can hardly rival.

A. S. M.

THE vase painting of 'Alcmene on the Pyre' has been excellently reproduced in the last number of the *Journal of Hellenic Studies*; the following observations are supplementary to the general explanation given by Mr. A. S. Murray, which in itself appears to require but one correction.

Alcmene is seated as suppliant on an altar to which she has flown for refuge from the anger of her husband Amphitryon, who without regard to her

position is deliberately applying a pair of torches to wood blocks stacked below her seat. A thunderbolt is behind him unattended to, but his companion Antenor on the opposite side, who is also provided with torches, starts away without applying them, as if scared by another ball which has descended in front of his feet. Alceme looking upward and raising her right arm and expanded hand directs our attention to Zeus, a half figure, olive-crowned and holding a sceptre, whose gestures with expressive fingers, contrasting with the tense action of Alceme's, denote response to her appeal. Two very similar girlish figures half disclosed are emptying water from hydrias upon the pyre below as if to quench flames which have not yet caught, and the background behind Alceme, bounded by an arch, is covered with small white dots which are probably interpreted as raindrops.

The vase thus gives compendiously a sequence of incidents:—Alceme takes sanctuary and implores divine protection while her husband, calmly setting light to a pyre which will consume her, is not yet alarmed by the thunder which—as if a moment after—suspends the action of his abettor Antenor and preludes a downfall from the drenching Clouds or Hyades (A. S. M.) which assure the rescue. We may recognize a sequence of feelings even in Alceme. Her arm is extended and her fingers stretch in excited supplication but her countenance is rather expressive of recognition of the presence and interposition of Zeus.

But there is a hint of the sequence of events which carries us still further back; this is the emergent bust of Eos (ΑΩΣ) at the right hand corner, a significant reminiscence of a leading incident of the story as we read it not only in Plautus but in almost all ancient references to it—the long deferment in fact of daybreak which has caused the Νῆξ μακρὰ of Plato Comicus to be referred to this fable. It is enough to quote the Plautine—'Eamus Amphitruo; lucescit hoc jam.' I. 3. 45.

If 'the injured husband of Plautus abstains from violence' it is only because he is struck prostrate by the storm when threatening to break into the house and slaughter every one within it.

The vase which lies on the ground at the feet of Antenor should be noticed. It must be the spoil of Pterelas which is the cause of so much mystification

in the Latin play and which this design instructs us was important in a Greek predecessor, though it disagrees in form with the precise description preserved by Athenaeus, p. 474.

The form of the crater may be taken to account for the band of ivy leaves which encircles it and the group of Dionysus and attendants on the reverse: but still it may be observed that his birth amid flame was a second Theban instance parallel to the birth of Hercules, another son of Zeus, amidst the storm and flame of the pyre of Alceme. The birth of Asclepius (Pind. *Pyth.* iii.) furnishes another instance for comparative mythology. There is considerable pathos in the play of Plautus; when Molière made it the basis of his masterpiece he had the wisdom to perceive that a pathetic side to such a theme involved a painful incongruity. He was content to conclude upon a satiric moral which he could not have ventured on some years later.

A fragment of one of the lost scenes of the play informs us that Mercurius on the roof of the house threatened to drench the excluded Amphitruo with water; did Mercury suggest the service of the Hyades, or *vice versa*?

W. WATKINS LLOYD.

A CARTHAGINIAN AMBASSADOR MENTIONED IN A GREEK INSCRIPTION AT ATHENS.—On February 25, 1887, M. Homolle read before the Académie des Inscriptions (see *Revue Critique*, 1887, p. 200) a paper on 'Iomilkos and Jechomelekh' (the former being admitted to be the Greek form of the latter). This Iomilkos is often mentioned in the temple-inventories of Delos; in the fourth century, B.C., he dedicated golden crowns to Apollo and Artemis. M. Six had identified him with a king of Byblos, found in the *Corpus Inscriptionum Semiticarum* (i. 8. pl. 1): but the editors place this king in the time of the Achaemenides. As to the Iomilkos of the Delos inventories, M. Homolle identified him with a Carthaginian ambassador mentioned in a fragmentary inscription of the same century, at Athens, his name being read as ΟΑΜΙΑΚΑΣ.

I would conjecture that for Δ we should read Α, and that ΟΑΜΙΑΚΑΣ is the remnant of ΒΟΑΜΙΑΚΑΣ. In Greek, Bomilkar appears as Βομίλακας or Βοαμίλακας.

J. HOSKYNs-ABRAHALL.

## SUMMARIES OF PERIODICALS.

### Rivista di Filologia e d' Istruzione Classica.

Ed. Comparetti, Müller e Flechia (Turin 1890) Anno XVIII Fasc. 10—12 (April—June, 1890) contains (1) L. Cantarelli *I Μόδωνες Σπαρτιάται*, contending that *μόδωνες* were *uerna* but *μόδωνες* were free sons of *πελοποι* and not *ρόδοι*, as usually explained. (2) C. O. Zuretti *Scolii al Pluto ed alle Rane d' Aristofane dal codice Veneto 472 e dal Cod. Cremonese 12229 L*, 6, 28, a transcript with observations, occupying almost the whole number.

Anno XIX Fasc. 1-3 (Jul.-Sept. 1890) contains (1) E. Cicotti *I Sacerdoti Municipali e provinciali della Spagna e gli Augustali nell' epoca imperiale Rom.*, an exhaustive monograph founded on inscriptions, after the model of Hirschfeld's treatise on municipal priests in Africa. (2) G. Suster *Miscellanea critica*, emendations, some of which do not accord with the rules of prosody. (3) C. O. Zuretti *Scolii al Pluto* etc., the con-

clusion of the article of which the full title is given above.

Fasc. 4—6 (Oct.—Dec.) contains: (1) C. O. Zuretti *Veronese non Modenese*, contending that the codex A of Theognis, now in Paris, was originally Veronensis, not Mutinensis. (2) A. Mazzoleni *La villa di Orazio*, a collection of opinions with very good maps but not adding any new facts. (3) C. Giambelli *Gli Studi Aristotelici nel De Finibus* (first part only). (4) A. Levi *L' Agésilao* with a collation of ms. Laur. 55, 2.

### Neue Jahrbücher für Philologie u. Pädagogik.

Ed. Fleckeisen und Masius (Leipzig. 1890). Heft 11 contains (1) W. Judeich on Wachsmuths *Stadt Athen im altertum II*, 1, a critique in detail of this instalment. (2) F. Weck *θεῶν ἐν γόινάσι κείται*, proposing for this common expression *θεῶν ἐν γόινάσι*, the last word being dat. plur. of *ἄρα*. (3) A. Scotland

Zur Odyssee α 26—43, proposing to read 28 ἀλλ' ὅ γ' ὀδύρατο πυκνὰ πατήρ κ.τ.λ., to strike out 37—42, and to read 43 οὐκ ἴδιδα φρονέων. (4) F. Harder *Eu. Ex vor consonanten*, statistics of usage from the fragments of early Roman poetry. (5) Th. Plüss *Zu Hor. Carm.* ii. 20, illustrating from sculpture and painting his theory that Horace here conceives himself as winged. (6) M. Mertens *Zu Ausonius*, emendations. (7) D. Volkmann *Zu Julius Valerius*, emendations. (8) E. Goebel *Zu Verg. Aen.* i. 195, proposing *deinde bonus quae uina*.

Heft 12 contains (1) K. Hude on *W. G. Rutherford's Thuc.* iv. a hostile criticism on the edition which 'does not show enough acuteness or industry to justify its method.' (2) F. Susemihl *Zu den Orphischen Theogonien* dissenting in some details from O. Gruppe's article in *Jahrb. f. Cl. Phil.* 1890 Suppl. Band. xvii. pp. 687-747. (3) E. Goebel on *Nikandros ἀλεξίφάρμακα* 214-218. (4) E. Dittrich *Zu Kallimachos*, emendations. (5) Th. Büttner-Wobst *Zu Polybios*, more on hiatus in this writer. (6) M. C. P. Schmidt *Kleine Beobachtungen zum Lat. Sprachgebrauch* on *inuenire, experiri*,

*perspicere, iudicare, praestare*, with acc. and infin: *praestare, praescribere, urgere, pugnare* with *ut*.

**Mémoires de la Société de Linguistique.** Tome 7, fasc. 2.

M. Bréal discusses the relation of the Etruscan to the Latin alphabet, concluding that the Etruscan was once dominant throughout the peninsula and that the Latin with the other Italian alphabets was in the first instance borrowed from the Etruscans and not directly from the Greeks.—M. Bréal's article on the earliest influence of Rome on the Germanic world is practically the same as one of those abstracted in the *Classical Review* iv. p. 445.—In a third article M. Bréal expresses an opinion that Latin *c* before *i* and *e* was palatalised much earlier than is usually supposed.—He further discusses *τύχη, ἰσχύς, ἀφανός—μᾶλλον* in the sense of 'but'—*Θρινακίη*, Latin adverbs in *ē, invideo, uber, cervix* and other words.—M. Ch. Ploix derives *Volcanus* from a root *var* 'to cover' in *vallus, voltus, οὐρανός*, etc.

## LIST OF NEW BOOKS.

### ENGLISH BOOKS.

*Ainger* (A. C.) *Clivus. Elementary Exercises in Latin Elegiac Verse. Part II.* New edition enlarged. 12mo. 130 pp. Longmans. 2s. 6d.  
*Aristotle. Nicomachean Ethics. Books I.—IV. and Book X.* chaps. vi.—ix. being the portions required in the Oxford Pass School, with Notes by E. L. Hawkins. 2nd edition, revised and enlarged. 8vo. 166 pp. 7s. 6d., interleaved 9s. Simpkin.  
*Ellis. Noctes Manilianae sive dissertationes in Astronomica Manilii.* Scripsit R. Ellis. cr. 8vo. pp. xvi, 255. Frowde. 6s.  
*Farnell* (G. S.) *Greek Lyric Poetry*, a complete collection of the surviving passages from the Greek Song-writers arranged with prefatory articles, introductory matter and commentary. 8vo. With 5 plates. pp. xii, 490. Longman. 16s.  
*Herodotus. Book VI.* Edited, with Introduction and Notes by J. Strachan. Fcp. 8vo. Macmillan. 3s. 6d.

*Homer's Iliad. Books IV.—VI.* Edited on the basis of the Ameis-Hentze edition by Thomas D. Seymour. 8vo. 213 pp. Ginn & Co. 7s. 6d.  
*Livy Books, I. and II.* Edited with Introduction and Notes by J. B. Greenough. cr. 8vo. pp. xvii, 270. Ginn & Co. 6s. 6d.  
*Marshall* (John.) *A Short History of Greek Philosophy.* Cr. 8vo. pp. viii, 254. Percival & Co. 6s.  
*Swete* (H. B.) *The Old Testament in Greek, according to the Septuagint. Vol. II. I. Chronicles—Tobit.* Cr. 8vo. pp. xv, 879. Cambridge Warehouse. 7s. 6d.  
*Wordsworth* (J.) *Novum Testamentum Domini Nostri Iesu Christi Latine Partis prioris fasc. II.* Small 4to. Sewed. Frowde. 7s. 6d.

### FOREIGN BOOKS.

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